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COVER

The cover is a salute to Milwaukee, Wisconsin, and the youth delegates to the Fourth Assembly of the Woman's Society of Christian Service.

RECENT ARRIVALS FROM—

Argentina: Miss Laura Lou Eckroth, R. D. 5, Bloomsburg, Pennsylvania.

Brazil: Misses Louise Best, Ben Avon, Spartanburg, South Carolina; Genevieve Horton, Route 2, Box 502, Redlands, California; Maryann H. Johnson, 734 East Avenue, Hamilton, Ohio; Estelle Stanley, Route 2, Box 191, Loris, South Carolina.

India: Misses Jean Campbell, 116 11th St., Masillon, Ohio; Nona Cowan, 407 N. Redman, Bethany, Oklahoma; Florence Masters, Guthrie Center, Iowa.

Malaya: Misses Helen Desjardins, 2823 Columbine Place, Nashville, Tennessee; Birdice Lawrence, 307 E. Mount Hope, Lansing, Michigan, care of Mrs. M. Schurmans; Margaret Seeck, 1322 S. 48th St., Lincoln, Nebraska.

Mexico: Misses Gertrude Arbogast, 725 S. Elm Ave., Oak Park, Illinois; Gertrude Baumbach, 7 McLane Place, Oil City, Pennsylvania.

Peru: Miss Jane Hahne, Irishtown Road, R. D. 3, Library, Pennsylvania.

RECENT SAILINGS FOR—

Angola: Miss Alice Smith.
Brazil: Miss Mary Helen Clark.
Japan: Miss Caroline Peckham
Malaya: Miss Mary Liu
Mozambique: Miss Clara Bartling

OUR WRITERS

Miss Helen L. Bailey, missionary, director of the Harriet Clough Memorial Training School at Ongole, India. Author of *Jeep Tracks*.

Miss Ruth Thomas, missionary, in charge of Woman's Work and Bible School at Kambini, Mozambique, Africa.

Miss Emma Burris, executive secretary, Bureau of Social Welfare and Medical Work, Department of Work in Home Fields.

Mr. Stanley H. Martin, secretary, Department of Student Loans and Scholarships, Board of Education, Nashville, Tennessee.

Rev. Richard G. Belcher, secretary, Interboard Committee on Christian Vocations, Nashville, Tennessee.

Rev. Edward D. Staples,, director, Department of the Christian Family, Board of Education, Nashville, Tennessee.

Señora Sylvia P. de Huaroto, vice-president, Peruvian Unit, World Federation of Methodist Women.

Extra! Extra!

Assembly Bulletin will appear in the July-August issue of THE METHODIST WOMAN. Extra copies of the July-August issue available at 15 cents each.

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Toge Fujihira

Village woman of India

A Flower

By HELEN L. BAILEY

This is Chapter IV of *Jeep Tracks*, one of the books on the theme *India, Pakistan, and Ceylon.*

FROM the moment I saw her swing into the school compound, I knew she was different. What exquisite rhythm there was in her walk, head held high and body moving only from the hips down. You could almost see a brass water pot or a grass basket balanced on her queenly head. She was not merely walking, she was walking on air. Her long, full skirt and the homespun cloth, thrown jauntily over her short jacket and carefully oiled black hair, floated out behind her, giving the impression that she had wings.

As she neared the veranda, my interest quickened as I looked into one of the most beautiful, wistful faces I had ever seen. It was oval in shape, and her skin was the color of the olive; her lips were slightly parted, showing even, white teeth; her large, dark eyes were full of—yearning—innocence? No, rather knowledge, reaching back into the distant past, touched with disillusionment about the present, but still reaching out into the far future with trust.

"I am Pushpa." She was indeed a flower.

"Yes?"

"I have come to school."

"But, you see—"

"You told me to come."

"I told you to come? When?" There *was* something slightly familiar about her.

"Three years ago. You came to our village in the jeep car and visited our school. You told the teacher that when I had finished the fifth grade I could come to the boarding school in Ongole. I have finished the fifth grade—see, I have the record sheet signed by the inspector to prove that I have passed—and so I have come."

She held out the precious crumpled bit of paper to show me.

"But, you see, school began over a month ago, and—"

"Our inspection was late, and so it is only now I could come."

"But the boarding is full for this year. We can take in just so many, for we do not have money to feed more than a certain number, and besides, there is no more room. The dormitories are full."

"That does not matter. I eat very little." Looking at her thin body, I could well believe that. "And I do not need much space on which to lie at night. I will manage." There was a slight pause. "You are not saying . . .?" For the first time a look of fear entered her eyes. Children ought never to have that look! I felt my own eyes stinging.

"Where is your box?"

"Box? Why a box?"

"Well, will you not need some place to put your clothes and books? You see, there are over a hundred and eighty girls here, and each girl has at least a small box in which to put her belongings."

"I will manage. I do not have

Indian woman winnowing wheat

Toge Fujihira

any belongings. I am wearing all my clothes." She proudly displayed the long skirt. "See, the teacher's wife gave me this. Is it not beautiful? It was a piece of cloth she had bought for her own little girl, too."

"It is beautiful, especially because it was given with love."

"Yes, yes, it is true." Then, as she remembered the other problem, she added, "And as for the books, I can keep them tight in my hands, and sleep on them at night, or, perhaps, would not one of the Big Sisters let me have a wee corner in her box if I must hide them?"

"There ought to be a way, yes. Did no one come with you?"

"No one. Who was there to come? I have no mother, no father, no brothers, no sisters. They all died of cholera within three days of one another, or so they tell me, for I was the only one who lived, since I was still drinking milk. As for the teacher, as you know, it is David, who has only one leg and finds it difficult to walk."

"But where did you live in the village?"

"Folks were good; they took turns giving me a meal a day and a place to sleep, and in turn I drew the water." Ah, it was the brass pot I had seen balanced on that small flowerlike head. "And I helped with the cooking, pounded and winnowed the grain, and carried the babies on my hip. But, *Amma,* three months ago I became a big girl. The teacher did for me what he would have done for his own daughter. He gave me the extra food laid down by custom, and I sat for three days in these beautiful clothes, and the women brought me flowers, food, and good wishes, so that all might know that God had blessed me by promising that someday I might have a son. Since then, however—you know how it is—no longer is it safe for me to sleep in different huts. The teacher and his wife have kept me with them until I could get this record sheet so that I could come into the boarding school."

Yes, I had been right; the shadows in those wistful eyes were shadows of too much knowledge. That decided it, Pushpa must be taken in. Thank God for mission boardings!

"You shall stay, and somehow or other if you can manage, we will manage too."

The sensitive hands came together in a *namaskar,* and I shall never forget the look on her face. O God, please keep her spirit shining!

Mother love in an Indian village

Toge Fujihira

Woman sorting rice outside her village home

Toge Fujihira

Isobel Mukambe

By RUTH THOMAS

Isobel Mukambe

ISOBEL MUKAMBE is a leader in the women's work of the Methodist church in Lourenca Marques. In this city on the shores of the Indian Ocean, the women who have lived a simple life in the country are often confused and lost. Isobel's husband is the pastor of the church, and she works with him in all of the many duties. But she has her own special project of teaching women to read by the Laubach method. For those who have had some schooling, she uses the simple textbook prepared for class leaders.

Isobel knows very well the problems and troubles with which the women have to contend. Before she was born, her father went away to the mines as so many of the men do, and in his case he never returned. Her mother was an industrious woman, with a strong faith in God. During a famine year, she not only took care of her child but gave some of the hungry folks who were wandering around the country a chance to work in her fields and paid them in cassava leaves and other food.

When Isobel was half-grown, her mother remarried—this time to a pastor. Isobel was the only child in the home and was rather spoiled. At first she did not know how to do hard work. When she went to Hartzell Girls' School, the other girls helped her too much with her work. When we insisted that she do her share, there were many tears and it took a long time for her to pound the peanuts; but when she found that she could keep up with the others in the hard work, she became very happy at the school.

Isobel married a young man who was teaching at the boys' boarding school at Kambini. They both were eager to get more training and went together to Old Umtali in Southern Rhodesia, where he attended the theological school while she went to a school for women.

About the same time that I was sent to work at Kambini where the women's school was my special project, Isobel became the head teacher for the women. She was a good teacher and not only helped the women with their book work, but taught them how to keep themselves and their children clean, and other things that were of benefit to them. When her baby died, it was a great sorrow, but she and her husband were very brave and went on with their tasks of the Kingdom. Their two little girls were their great joy, as they were very bright and well-behaved and gave promise of being leaders.

For years the husband had wanted to get more schooling in Portuguese, so he was transferred to Lourenca Marques. This move enabled him to attend night school and also gave him an opportunity to earn extra money by running a private school of lower classes for boys. The older daughter, Clara, though very young, helped her father with these classes as she was doing advanced work. She was secretary of the youth work and a singer in the choir of young folks.

Last year at the women's Annual Conference, Isobel was one of the speakers at the Sunday morning service. She gave a stirring message on breaking away from things of witchcraft and not wearing mourning, for the purchase of extra clothes puts folks into debt and is an unnecessary burden. She said that we Christians do not need to wear mourning, for we have hope that our loved ones have gone ahead to be with the Father. It was a very triumphant message.

A few weeks later she was put to the test when she was called here from Lourenca Marques for the burial of her lovely Clara, who had come to visit her grandmother and had died of appendicitis. It was a staggering blow to the parents as they laid away the child of their dreams. After the funeral, they went back to their work in Lourenca Marques where a memorial service was held for Clara. The mother and sister carried flowers in their hands and did not wear mourning. At the service, Isobel was able to testify to the power of God to help one through times of sorrow.

And so by her living, as well as by her teaching, Isobel is helping the women of this city.

Attitudes Count

By EMMA BURRIS

DR. GEORGE A. BUTTRICK in his address, "God, Children, and the Present World," said at the White House Conference on Children and Youth:

We have built a selfishly adult world. But Jesus set a little child in the midst, and that is not a sentimentalism; it is a revolution. He meant that the child must be the test and focus of our culture. He meant that the home is central, and that politics and industry and education must all at length be made into the pattern of a wise and loving home.

Attitudes and opinions are decisive factors in human relations and social affairs; knowledge, or the lack of it; religious faith, or the lack of it; Christian character, or the lack of it, all enter into the structure and functioning of personality at the point of attitudes and opinions. There is need for all of us who have a part in the support and management of children's homes to re-examine our attitudes toward our work.

It is generally accepted today that every child needs a home and family of his own. Even though this is accepted as one of the basic needs of children, there are many who must for a time live in a child-care institution. It is estimated that 2,000,000 children under 18 years of age in the United States are not living in their own homes.

Our Christian teaching and ideals are based on the concept that a strong family unit is a mainstay for individuals emotionally, culturally, economically, and spiritually. Even so, there are those who would deny some children any relationship with their own family. Fortunately, today, most people who share the responsibility of work in children's homes recognize the value of a child's own family ties, and help maintain and strengthen these ties in a positive way.

On the part of members of boards and staffs, there is concern that each individual has the best opportunity to become as stable, secure, and responsible as possible with capacity for personal satisfactions, self-dependence, critical judgment, and ability for give and take in personal relationships. Children need consistent, loving care and securify to become persons who can be able, in adulthood, to "give" to family, children, friends, job, church, and community. One of the vital services that is needed is to help in strengthening family life, and to prevent the breakup of families when there are vicissitudes in the home.

Often the children's homes of the Woman's Division serve as a resource to families in helping them through a difficult period. Many children have found refuge at Jesse Lee Home, Seward, Alaska, while one or both parents were recovering from tuberculosis at the nearby Seward Sanatorium. Thus, the entire family has been helped through a disturbing situation.

The case worker of Swartzell Home, Washington, D. C., helped to reunite a family that had been broken for several years. It took many hours of patient and skillful work to help the mother accept responsibility for the care of her two children, and to help the father recognize and again accept financial responsibility for his children. It was a rewarding experience to see the parents and their two children leaving Swartzell, and to hear the mother say that this was the happiest day she had had in years.

A report from Mrs. Cleta K. Terrill, superintendent of David and Margaret Home, La Verne, California, indicates the assistance given by that home: "We have had 71 children under care during the past three months, with an average of 64 in the home. Of the eight who left us, seven returned to a natural parent and one to a foster home."

Pets receive good care at David a Margaret Home for Children, La Ver California

Troubled families often refle social, economic, and environment difficulties. Parents and childr react to the depressing influences low incomes, irregular employme poor housing, and prejudices.

Group living brings opportuniti for a wider experience for so children than they could have their inadequate home situatio One of the houseparents, at t Ethel Harpst Home, Cedartow Georgia, reported: "I believe t most important accomplishme with the boys is the improveme in their general tone of behavio They are more calm emotionall more worthy of trust, and bett workers than they used to be. Th are still just beginning to for many sound habits, and gradual they are beginning to learn a understand obedience. Many sho genuine interest in some thin which will last and help them wh they leave this home."

Throughout the fourteen chi dren's homes of the Woman's Div sion of Christian Service in t continental United States, Hawa and Alaska, there is need for train personnel. Love for children is n enough, though it is necessar Experience with children is n enough, though it may be valuabl consecration is not enough, thou it is vital. Persons possessing a these qualities and having traini in the field of child care are want to help each child receive the exp riences which will lead him towa a mature Christian life.

From North to South

By STANLEY H. MARTIN

Ivory's Studio

iss Phyllis Fox and Miss Barbara kers, National Methodist Scholarship udents, Tennessee Wesleyan College

FROM north to south there is a rising interest in the National Methodist Scholrship program. "I appreciate the ational Methodist Scholarship ery much and hope I may serve he Methodist Church and my colge in such a way as to be deserv-g of this high honor," says one udent, while a parent writes, "We gret that we are unable to bear ie full responsibility for Mary's lucation, but we thank God for ie men and women of the church rough whose kindness this award as made possible. 'God moves in a ysterious way His wonders to erform.' "

Such words of appreciation are a enuine source of satisfaction, and ggest that the loan and scholarip program is rendering a sigficant service. However, we still ve not fulfilled our responsibility th respect to student aid. Methlists of the past generation envioned a Methodist Student Loan und that has made more than 1,000,000 available to some ,000 students during the past ghty-two years. The challenge this generation of Methodists is establish the National Methodist Scholarship program on the same secure basis as the Methodist Student Loan Fund, and this can be accomplished only through the full cooperation of every local church.

Methodist Student Day is to be observed on or near the second Sunday in June of this year and at that time pastors and church leaders are asked to stress the importance of higher education, to encourage young Methodists to attend Methodist institutions of higher education, and to take an offering for the support of the Student Loan and Scholarship Fund. If all the churches of Methodism would use this day to promote Christian higher education and if they would contribute on the basis of the following suggested goals, more than 3,000 scholarship awards could be made available annually and the leadership of the church would be greatly strengthened.

HOW MUCH
SHOULD YOUR CHURCH CONTRIBUTE
on
METHODIST STUDENT DAY?

Suggested Minimum Goals

$10 if your membership is from 1 to 150

$20 if your membership is from 151 to 300

$30 if your membership is from 301 to 500

$40 if your membership is from 501 to 750

$50 if your membership is from 751 to 1,000

$75 if your membership is from 1,001 to 1,500

$100 if your membership is from 1,501 to 2,000

$150 if your membership is from 2,000 up

National Methodist Scholarship winners at Cornell College, Mount Vernon, Iowa, are pictured with Mrs. Frank G. Brooks, also of Mount Vernon and president of the Woman's Division. The scholarship winners are *(left to right)*: Joan Bell, Britt, Iowa; Gwendolyn Young, Monmouth, Illinois; Betsy Doland, Dwight, Illinois; Elizabeth Seydel, Fort Dodge, Iowa; Ronald Ball, Ottawa, Illinois.

Personnel Needs

By RICHARD G. BELCHER

IF YOU went to church last Sunday morning, your service of worship was probably led by your pastor. You would have been surprised not to see him. The idea of always having a minister at the church is something that can easily be taken for granted—unless one stops to think about it!

Where did this minister come from? Who will take his place when he leaves? Is there someone to replace him when he retires, or if he is called into some specialized ministry, like the chaplaincy? How many ministers have served your church in the last twenty-five years? Has your church challenged some young man to enter the ministry in order that other churches may also be served?

That pastor of yours is one of 25,000 ministers serving approximately 40,000 Methodist churches in this country. In order to insure a replacement for him and his colleagues, 1,500 young men must enter the Methodist ministry every year. One of these could be your son, your nephew, a member of your youth group, or the young man who lives next door. Have you *ever* raised the question with them?

Perhaps your pastor made some reference to the missionary enterprise of the church at home or abroad. Here, indeed, is an aspect of the church's work which is worldwide in scope and requires large numbers of highly competent and deeply consecrated people to serve in a variety of ways. There are approximately 2,400 persons serving in the missionary enterprise under the three divisions of the Board of Missions. Under present circumstances, The Methodist Church must recruit 425 persons annually for this phase of its program. Of this number 275 should be women and 150 should be men. Some may be just out of college or graduate school, but many will be persons who have been out of college for several years and who are mature persons with a lot of experience to contribute to the program of the church. The 400 may be equally divided between positions at home and overseas.

The largest personnel need in the missionary enterprise is for people trained to be ministers, teachers (kindergarten to college and for any subject included in the curriculum of the school in your town), social workers, and those skilled in business and secretarial work. Smaller numbers of specialists in a great variety of fields also are needed. Where will these people be found? It would be strange if we had to find them outside the church. It seems most natural to look for them within the church—in your church—in your home. One of these persons could be your daughter, your niece, a member of your youth group. Have you ever raised the question with them, or with yourself?

To these needs can be added others that taken together present a broad field of challenge and need to Methodist people. The pastor, the director of Christian Education, the missionary teacher, the church secretary, the hospital administrator, the nurse, the college professor—all of these and many others must be found among the people who compose Methodist congregations across the nation. The church is dependent upon an adequate supply of trained and consecrated leaders in these fields. The future of the church depends upon a constant flow of personnel into these positions of leadership. This will not just happen. It will happen only with due cause. *You* can cause it to happen.

What can you do?

1. In the first place, don't tak leadership for granted. No one ha a right always to expect the other fe low's church to provide leadership fo his church.

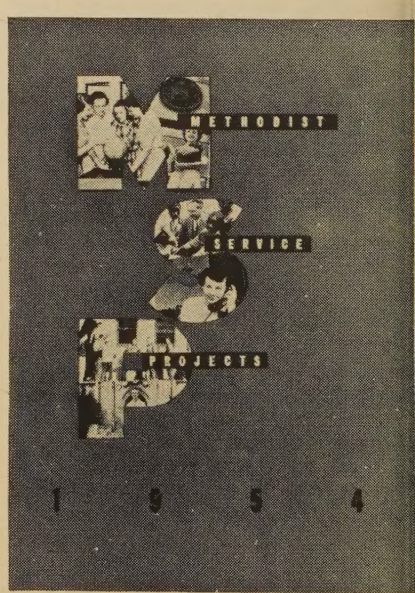
2. Secondly, consider yourself an in strument of God's call. God can speal through you to persons in your churcl and community about full-time worl in the church. You don't have to b excessively pious about it! Just as them if they have considered giving their lives in service through th church.

3. Become informed about the per sonnel needs and the great variety o vocational opportunities in The Meth odist Church. Purchase *Methodis Service Projects* 1954.

4. Ask your pastor if the Committee on Christian Vocations has been or ganized in your church.

5. Ask yourself if there is a place for you to serve God and your fellow men in full-time church work. Ar you a teacher, social worker, secretary nurse? Are you in good health both physically and emotionally? It wel may be that at the same time you look to others, you might also consider your own service in the church.

What good does it do to raise vast sums of money, if at the same time we do not raise a competent leadership to administer the funds and guide the program? And of the two, the raising of leadership to meet the personnel needs of the church is the larger requirement.



Order from: Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2 Tennessee. Price: ten cents per copy—eigh dollars a hundred.

Study Class Projects for 1954-55

DEPARTMENT OF WORK IN HOME FIELDS

It is hoped that one of the results of the study classes on the theme, *The City*, will be a better acquaintance with the schools, colleges, homes, hospitals, and community centers supported by the Woman's Division in many cities of the United States. The projects to receive the study class offerings are assigned to the jurisdictions as listed:

CENTRAL: Bethlehem Center, Fort Worth, Texas
NORTH CENTRAL: Marcy Center, Chicago, Illinois
NORTHEASTERN: Riddle Memorial Deaconess Home and Mary Todd Gambrill Neighborhood House, Wilmington, Delaware
SOUTH CENTRAL: Wesley House, San Antonio, Texas
SOUTHEASTERN: Boylan-Haven School, Jacksonville, Florida
WESTERN: Robincroft Rest Home, Pasadena, California

Miss Lucy Gist, girls' worker, and children of Bethlehem Center, Fort Worth, Texas, are playing Cut the Pin

Bethlehem Center

At Bethlehem Center, Fort Worth, Texas, our purpose is to supplement and make more effective the work done for the child in home, school, and church.

In carrying out a program of recreation and instruction, we cooperate with the churches in the city in planning for vacation church school, joint recreational programs, Scout Sunday in the churches, and training opportunities for leaders. There is much extension work (a decentralized program) carried on by our leaders through schools in other areas of the city of Fort Worth.

The Lighthouse for the Blind shares responsibility with us in furnishing a class for the blind, so that they may become more self-sufficient through learning to read Braille, becoming more familiar with the use of a cane, and assuming new skills in rug-making, knitting, leather work, pot-holders, chair-caning, and many others.

Within the Bethlehem Center we find a spirit of cooperation that has attracted new members. It is a spirit that stems from planning and sharing between the Boys' and the Girls' Departments; it comes from the joint suggestions of a House Council. Each day we become more aware of the feeling of loyalty and pride for Bethlehem Center on the part of all who attend. Through the years cooperation has been a keyword at Bethlehem Center. We feel this is a growing kind of cooperation, and even more desirable results will be evidenced in the future.

Marcy Center

Marcy Center, Chicago, Illinois, is located in a former Jewish community which now is about 80-85 per cent Negro. Apartment houses have been cut up into small dwelling units with high rents. Public schools are now operating on double shifts. Children in school half a day are then left to shift for themselves.

At Marcy, after-school activities include clubs, interest groups such as sewing, cooking, craft, and gym, and other similar activities. The library is open daily. Teen-agers and adults participate in the program in the evening, when they enjoy many recreational and educational activities such as cooking, sewing, crafts, sports activities, and other groups. A nursery school meets daily, the parents' group coming together monthly to discuss child behavior. English-Citizenship classes are held four evenings a week to assist the foreign-born neighbor who cannot speak English. Medical services are available to all several days a week.

Summer activities include vacation school, day camping, established camping or camping where children go out of the city for a two-week period. The two playgrounds are open all summer for all the children in the neighborhood.

Marcy Center cannot meet all the needs of this overcrowded, changing community, but it can and does help to bridge the gap be-

March Center Nursery School

Class in English at Wesley House, San Antonio, Texas

tween people when there are barriers of racial and religious differences. The board, staff members, and membership of the center are interracial, and find many opportunities for putting into practice the principles of Christian brotherhood.

Wesley Community House

Wesley Community House, San Antonio, Texas, was established over forty years ago to share the benefits of Christianity with the Latin-American neighbors of a densely populated urban area. The program is educational, recreational, and spiritual.

Wesley House offers many health facilities not otherwise available. If you were to visit on a clinic day, you would see a comfortable waiting room and a pleasant nurse who not only registers people but talks to mothers about caring for loved ones in the home, how to keep well, nutrition, and other health principles. What kind of clinics does Wesley House have? How many people are cared for? There are a number of clinics: prenatal, sick baby, well baby, immunization, dental, and general. As many as 2,500 patients have been cared for in the clinics within one year. Grateful, radiant mothers express their gratitude: "*Dios la bendiga . . . un million de gracias.*"

If visiting, you might hear a young, shrill voice call out to a worker, "What time is it? How much more hours until we play?" This is only one of a hundred or more children needing and wanting a place to play. The playground is useful not only for recreation, but also for family night movies in the summer evenings.

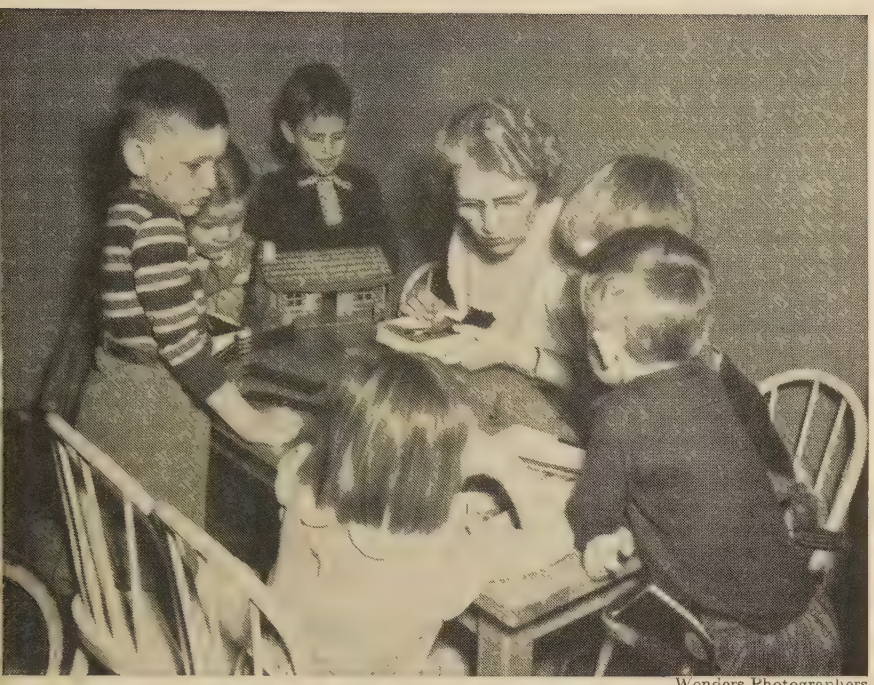
Regular schedules include, besides the kindergarten and its Parent-Teacher Association, cooking, sewing, woodcraft, and adult English classes; Boy Scouts, Cubs, Brownies, playground, game-room; basketball and softball teams; music, piano, rhythm band, and a vacation church school.

"We call our job Christian character building," the head deaconess says, and that sums up a constructive Americanization program—good citizenship, neighborhood and community spirit, and responsibility.

Riddle Memorial Deaconess Home *and* Mary Todd Gambrill Neighborhood House

At a meeting of the Woman's Home Missionary Society in Wilmington, Delaware, in 1903, the seed was sown for the work presently being carried on in two centers in Wilmington—the Riddle Memorial Deaconess Home and the Mary Todd Gambrill Neighborhood House. These two projects of the Peninsula Conference Woman's Society of Christian Service are administered by one board and one staff. Miss Genevieve Poppe, the deaconess-director, is assisted by a nursery school teacher and two group workers who conduct a program of group activities for all ages.

Recreation in South Wilmington has been a real problem in a community of shifting population and new housing developments. The Mary Todd Gambrill Neighborhood House, the only agency to help



Wonders Photographers

Learning through play at Mary Todd Gambrill Neighborhood House

meet the need, was able only to scratch the surface, because of limited facilities and small staff. Two approaches have been made. Community representatives from all groups discussed the recreation problem, and as a result recreation hours have been opened in the public schools and other plans are in the making. As a part of the Fiftieth Anniversary celebration for this work, the Peninsula Conference Woman's Society of Christian Service raised an anniversary fund which has made possible the renovation of the Mary Todd Gambrill Neighborhood House and the employment of an additional trained group worker.

Were you to visit either of these projects in Wilmington, you would find some kind of activity in progress—the older boys down in the kitchen whipping up a cake, or a group of girls getting ready for a hike, or the nine-year-old Brownies getting ready to "fly up." One of the unique programs during the past year was a Christmas Workshop, held during the Thanksgiving vacation, where the boys and girls from the sixth grade and up came to make gifts and ornaments for use in their own homes at Christmas. Another feature was an all-day cookie bake in which twenty-seven boys and girls came on schedule to bake and frost Christmas cookies. One seven-year-old boy up to his ears in dough and his eyes shining said, "My, aren't we having fun!"

Boylan-Haven School

This school in Jacksonville, Florida, has had almost seventy years of service! During that time hundreds of young women have gone out of its doors to plan an efficient, prominent, and responsible part as wives and mothers. Many others are leaders in the fields of education, music, nursing, counseling, and missionary endeavor. Two recent graduates are preparing for full-time Christian service, one at National College, Kansas City, Missouri, and the other at Paine College, Augusta, Georgia.

Boylan-Haven is a junior and senior high school for Negro girls, with an enrollment of one hundred sixty. The only coeducational department is the kindergarten, with an enrollment of forty-three active and enthusiastic little people. The school is fully accredited and 95 per cent of its graduates go to schools of higher education.

It is truly a school set down in the midst of a busy city. In 1910 when the present site was acquired (the size of a city block), it was on the outskirts of east Jacksonville. But now the city has crowded in upon all sides. Just north of the campus is the large arterial highway which feeds masses of traffic over the new George Matthews Bridge, spanning the St. John's River. To the east are chemical

Making a tape recording at Boylan-Haven School, Jacksonville, Florida

plants, lumber yards, paper-pulp mills, and many other commercial and industrial plants. There are the shipyards and the streets lined with stores, including more than the average number of liquor stores.

Many students come from varied socio-economic levels and communities, but the majority come from the larger southern cities, and a few from large northern cities. Believing that it is the function of a church-affiliated school, not only to conserve the values of the past but to help shape the society of the future, the school emphasizes cultural and spiritual values and seeks to train young women for leadership in the home, the church, and the community.

Mrs. Edith M. Carter is the superintendent of Boylan-Haven School.

Robincroft Rest Home

Robincroft Rest Home in Pasadena, California, is one of three homes for retired Methodist deaconesses and missionaries of the Woman's Division. Seventy residents who have served as Christian witnesses in home and foreign fields are finding a happy home for their years of retirement. They continue to serve the church as long as they are able.

Miss Edna G. Bacon writes to her Detroit Conference friends: "I am busy in the Woman's Society of Christian Service and am a leader of one of the twenty-seven circles here in First Church. This week our study classes begin. We, who live at beautiful Robincroft, never cease to thank God and you women for such a wonderful place to spend the closing years of life. My hobby is gardening and these are busy days. My sweet peas are up, carnations blooming, and others coming on. God bless you all."

Miss Catherine Ferguson, a deaconess staff member who will soon be leaving for home responsibilities, states: "I surely have been happy in my short years of service at Robincroft. I know I am better prepared to meet my new obligations after the wonderful surroundings here and the inspiration and fellowship of so many consecrated women.

Miss Helen E. Couch, a former missionary to China, shortly before her death wrote of the reunion of two sisters at Robincroft. One had been recalled from India because of illness. The other, after a tedious and dangerous journey of eighty-one days around South Africa, was able to join her invalid sister in a "haven of rest."

Robincroft Rest Home is a veritable refuge for those who have served the church for many years at home and abroad.

A tea party at Robincroft Rest Home, Pasadena, California

Ogawa

Missionary Briefs

INDIA

STUDY BOOK PROJECTS FOR 1954-1955:

1. **Fund for library books for higher schools (Meerut, Lal Bagh, Jabalpur, et cetera).**
2. **Fund for library books for School of Nursing, Creighton-Freeman Hospital, Vrindaban.**
3. **Purchase of an item of equipment, and auto-technician for the Pathology Department at Vellore Christian Medical College ($2,000).**
4. **Equipment, new surgical block, Madar Union Sanatorium ($2,000).**
5. **Nutrition equipment, Isabella Thoburn College ($1,000).**
6. **Nursery School equipment for Hawa Bagh, Jabalpur; Madras and Lal Bagh Nursery Training Centers.**

Stories concerning these projects will appear in the July-August issue.

MALAYA

An M-3 Writes

Miss Ruth Thompson, the most recent of our M-3's to arrive in Malaya, has already started her work in Malacca. This is her first general letter:

"Six weeks ago I arrived in Malacca. My home is Shellabear Hall, a boarding school for 125 Chinese and Indian girls ranging in age from five to eighteen. Soon these girls will be my children and I will be their "mama" because Miss Yong, the present principal, is going to the States to study. Her position involves much responsibility, and she, being an Asian and a Christian and having been raised in Shellabear Hall, is the right person for it. I can only pray that when I have to take over, God will make me ready for the job.

"Besides attending school and doing their homework, the Shellabear Hall girls launder their own clothes; do their own cooking, houseclean the entire building every Friday; raise chickens, turkeys, pigs, goats, ducks and guinea pigs; and, under the direction of Virginia Bunn, who will be returning to the States shortly, the girls built a very nice-looking outdoor lighted basketball court—and now they are building their own swimming pool, and it's a big one. I must admit that I'm inexperienced at this kind of manual labor, but slowly they are teaching me how to mix cement!

"I never heard as much singing of hymns and choruses as I've heard here. The girls seem to know all the verses to all the hymns. Every evening at seven they divide into prayer groups for a half hour, the older girls being the leaders, and that is when they learn the hymns. It is truly a worship experience to hear them sing.

"As for the schoolroom phase of my work, I am teaching Bible, shorthand, and typing. There are forty-five in the Bible class but only twenty-eight in the others. Neither shorthand nor typing was taught here ever before at Methodist Girls' School, so the girls are quite fascinated by the 'curly-kews' of shorthand and the mechanical workings of the typewriter. But, as in their other subjects, their poor English is a drawback.

"Last Sunday was the dedication of our brand-new Wesley Methodist Church. The congregation has been planning and saving for it for eighteen years, and their faces just glowed on Sunday. It is a beautiful sanctuary, furnished in light wood and seating about 400 people.

"Please remember Malaya in your prayers."

JAPAN

One of our missionaries relates this experience: "In the early years after the war, I crossed a bridge that had to be held up for the crossing trains by long poles in the hands of men and women standing down in the river bed. Approaching that place for the first time, I sat looking out of the window wondering what I might see of it. We stopped before crossing and I looked down on what seemed a river bed mostly of stones. As I watched, some of the 'stones' came to life and turned into men and women who had been waiting for the train, and who disappeared quickly under the trestle with long poles in their hands.

"I had heard that this bridge was being upheld by the farmers of this area, but instead of being uneasy, I was surprised to find myself feeling safe and upheld by the hands of the men and women below as the train crawled over the bridge. I crossed it seven more times in the same way and even came to forget to look for the 'supporters' who should be there."

KOREA

As one of our missionaries states, the war has stopped but it has not meant an end of suffering. Another blow was dealt when fire, man's best friend and yet his worst enemy in the cold winter, raged again in tragedy-packed Pusan. The people poured down the mountain side with their meager possessions, lines of tragedy and suffering etched again into faces with ever-deepening strokes. The next morning dawned on a city with its heart cut out—45,000 people homeless—one sixth of the entire city gone—one third of the main business area, and damages amounting to $33,000,000.

PHILIPPINES

Bishop Jose L. Valencia writes: "Since World War II, there has been a number of changing circumstances in the life of the Evangelical Church in the Philippines. In May, 1948, the United Church of Christ was organized; there has been an influx here of several smaller sect groups; and on account of the growth of the churches and the desire to improve their economic life, there has been a continuous migration of members into different areas. Because of these changing circumstances, the problem of comity relationship became acute and had to be reviewed again.

"The Methodist Church in the Philippines has always taken pride in the fact that it has been cooperating with other churches in the best Christian spirit and good will in all common endeavors. The present world situation demands the strengthening and widening of all cooperative efforts. We profoundly believe that Christ can win the world only by his believers and followers living daily his way of life."

AFRICA

Car Trouble in the Belgian Congo

I have heard of men being strong enough to lift a car, but I had not actually experienced it until recently. One day as I was returning from one of our out-village centers, I slid into a ditch and before I could do anything two wheels of the car were under the mud. I could not hope that anyone would come along soon and get me out because the road was not traveled much during the rainy season. The only thing to do was to hope that enough able-bodied men could be found in a nearby village to help me out of the mire.

Soon six men came slipping and sliding over the slick road saying, "We have come to help you. You will soon be out of your trouble." I did not feel as optimistic as they did, because I did not think that six Atetela men could lift a 1952 Power Glide Chevrolet out of the ditch and put it on solid ground. I tried to persuade them that they could not do it and that we should wait until more men came from a village about three or four miles away, but they did not want me to sit in the forest all night lest some animal should be lurking around hunting something to devour. Elephants and leopards were in that section but I did not think they would bother me.

By the time the men realized that the job was too big for them, nine other men came and they all put their shoulders to the wheel and lifted the car out of the ditch—first the back part of the car, then the front. As they worked, they kept saying, "God does not want Mama Yema to sit in the ditch in the forest all night." Since the road ahead was no better than the one I had slid over, I decided to drive into the next village and sleep in the car until dawn, go to the early morning worship service, then come on home.

But the chief and village people had too much to say about me sleeping in the car. They said, "It would be an insult for anyone who helps us to sleep outside. Have you not had enough *pa* (hard time) for one night?" I showed them how nice the car was but not one would agree that I could sleep there. So the chief moved out of his house and I dropped into it. Someone told them that I had not eaten, so they thought that was their problem. The chief came with six eggs and said, "We have eaten and our fires are low, but I know that you missionaries eat eggs and it will not take long to cook them." I accepted the eggs for breakfast, but did eat two bananas that night.

The drum sounded for the worship service early the next morning and it did not take me long to get there, because I had slept in my clothes. The preacher had a very dramatic service on the experience of the night before. He said, "Mama is with us because of our love for her and because of God's love for all of us." Then I expressed my gratitude for the help they had given me and said, "All things work together for good to them that love God." Needless to say, I had not planned to spend the night in that village, but my delay seemed to help others and I appreciated the experience. Though the trip was difficult in some ways, it was worth much to see the progress that had been made. Things are moving fast here, and the church must move faster if it is to keep ahead of the world.

—Edith Martin

LATIN AMERICA

Graduates Serve

Frances Burns at the Methodist Institute in Santo Amaro, Brazil, writes that they have had a wide-awake student body, all the more interesting because one girl is from Angola, Africa, and another was born in Japan. These girls and outstanding visitors during the year have helped to develop in the group a deepened interest in missions and in world brotherhood. The Sunday school children are working enthusiastically to send Bibles to children in Angola. Although The Methodist Church of Brazil has not yet begun foreign missionary work, two of the girls have expressed the desire to go to Africa as missionaries.

Vacation Church Schools

Summertime is vacation church school time. The fact that summer comes in the months of December, January, and February means that those are the months when vacation church schools are in session south of the equator. This year there were fourteen new schools organized in Argentina. In Montevideo, Uruguay, a special practice school for two weeks was started in Crandon Institute which had several students from interior towns as student teachers. After their practice, these girls will be ready to go back into their own churches to organize vacation church school programs. At People's Institute, Rio de Janeiro, the vacation school took on a special missionary emphasis because of the presence of Eva Miguel of Angola, Africa, who was one of the teachers.

Some of the vacation church schools met before Christmas, coming to a climax with the Christmas program and with special activities to help others at Christmas time. Other schools are held the first two weeks in January and highlight the sixth of January, which is known as the Day of the Kings. The majority, however, are held in the latter part of January and February, following a program

which was worked out by the Board of Christian Education with material prepared by them.

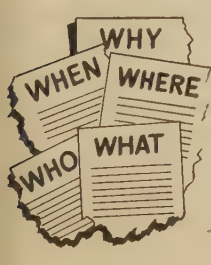
IN MEMORIAM

Miss Minnie L. Draher, a retired deaconess-nurse, passed away in Cincinnati, Ohio, February 23, 1954. Miss Draher was graduated from Bethesda Hospital in 1902 and served in many capacities on its staff until she retired in 1947. Miss Draher was among the leading women in hospital work in America, having developed at Bethesda Hospital one of the best standardized schools for nursing in Methodism.

Miss Katie C. Baumann, one of seven Methodist Deaconesses who founded Bethesda Hospital, Cincinnati, Ohio, in 1896, died March 3, 1954, at the hospital where she had been a patient since last July. Miss Baumann would have celebrated her ninety-fifth birthday on March 30. She retired in 1927.

Born in Würtemberg, Germany, Miss Baumann came to the United States in 1891. She entered Christ Hospital, Cincinnati, in 1892, and completed the course in the nurses' training school there.

Miss Caroline Beyer, a retired deaconess who resided at Beulah Rest Home, Oakland, California, died February 3, 1954, following a brief illness. Miss Beyer was graduated from the New York Deaconess Training School in 1905, served in New York Conference and as superintendent of Beulah Rest Home for a number of years. Miss Beyer was retired in 1932.



Assembly Bulletin
included in the
July-August issue of
THE METHODIST WOMAN
Mailing Date
Middle of July 1954
16 Extra Pages!

Chile

PAPAS RELLENOS **(Filled Potato Balls)**

For 6	*For 50*	*Ingredients*
6	4 dozen	potatoes (white or yellow)
3	2 dozen	eggs (save 1 egg white for 6 people; 4 for 50, for dipping)
1 tablespoon	½ cup	butter
	Filling	
¼ pound	2 pounds	ground beef
¼ pound	2 pounds	ground pork
1	8	small tomatoes
2	16	hard-boiled eggs, chopped
2	16	garlic buds, chopped fine
⅓ cup	2⅔ cups	raisins
6	4 dozen	ripe olives, chopped
1	8	small onions, chopped fine
½	4	green peppers

Boil potatoes, peel and mash while hot. When cooled a little, add beaten eggs, salt and pepper to taste, and melted butter. Mix well.

For filling: Fry beef, add garlic and onions. When well fried, add tomatoes, pepper, raisins, olives, and eggs. When this mixture has dried a little, it is ready. Mold potato like a loaf of bread. Slice and put a tablespoon of meat mixture in center and cover. "It looks like a big egg when perfectly done." Dip in white of egg and fry in deep fat.

Recipe submitted by Miss Semeramis Kutz, El Vergel, Chile.

Mexico

POSOLE **(a whole meal soup)**

For 6	*For 50*
1 lb.	8 lbs. beef bones
1 or ½ lb.	8 pork chops or 4 lbs. pork with bone
1	8 large cans hominy (14 oz.)
½ teaspoon	4 teaspoons pepper
1 teaspoon	8 teaspoons salt
1	8 garlic buds, finely chopped
1	8 large onions, chopped
1 teaspoon	8 teaspoons cumin seed
2 tablespoons	1 cup beef fat
	Optional
½ cup	4 cups chopped parsley
1 teaspoon	8 teaspoons oregano

1. Cover meat and bones with cold water and cook until tender. Cool. Remove fat, meat, and bones. Strain liquid. Should have at least 2 cups for small quanity; 4 quarts for 50 servings. Cut meat into small pieces.

2. Fry garlic and onions in fat from meat until light yellow. Add meat, hominy, liquid, salt, and pepper. Bring to a boil and let simmer 30 minutes. If too soupy, thicken with paste of flower and water.

3. Serve "white" with topping of parsley or oregano. *Or* serve with hot sauce.

Hot Sauce

For 6	*For 50*
1 tablespoon	8 tablespoons fat
½ cup	4 cups chopped onion
1 (No. 1)	8 (No. 1) cans tomato sauce
2	16 garlic buds, chopped fine
1 tablespoon	½ cup chili powder (maybe more)
1 teaspoon	8 teaspoons oregano
1 teaspoon	8 teaspoons paprika
1 teaspoon	8 teaspoons salt
¼ teaspoon	2 teaspoons pepper
1 teaspoon	8 teaspoons sugar
1 teaspoon	8 teaspoons cumin seed
1½ cups	3 qts. hot water

Fry garlic and onions in fat until yellow. Add other ingredients, bring to boil, let simmer at least 30 minutes. Some cooks prefer to fry the garlic, mash, and then remove it entirely before adding other ingredients. (This sauce can be used with tamales, enchiladas, et cetera.)

Menu: *Posole* (or *Menudo*—same as Posole, substituting pigs feet and tripe for beef bones and pork)
Crisp, crusty bread rolls, fresh green salad, coffee

—From Emma Eldridge of Centro Cristiano, Chihuahua, Mexico.

A World Church Brought Near

By MAUDE WHITE HARDIE

ST. PAUL writes of those who were once far off and have been brought near. They are not the only ones. When a *World Church* was included as one of the quadrennial goals for the Woman's Society of Christian Service, it may have seemed like a beautiful ideal, but remote from our practical responsibility; yet steadily it has been drawing near.

In August of 1954, the Second Assembly of the World Council of Churches will be held at Northwestern University in Evanston, Illinois. The First Assembly was held in Amsterdam in 1948. That which seemed far off at Amsterdam now draws near, in this familiar setting.

The rank and file of us cannot attend the Evanston Assembly in person, but that need not limit its significance for us, nor the part we may take as individuals and Societies in aiding its effectiveness. Study groups on the theme of the World Church will be held across the country. Let us keep alert to discover the one nearest, and attend. Here is one of our six Goals, coming close at hand: it is a challenging realization.

Christ—The Hope of the World

This is the theme chosen, and it should make the Evanston Assembly vital. There are rival hopes contending for man's attention—communism, humanism, democratic utopianism, the rival faith of Islam. The Christian hope is inseparable from the Church's mission.

In the six years since Amsterdam, the various member churches in the World Council have had opportunity to grow together—with emphasis on both words. To maintain their relatedness to one another, and go on from there; to show that they have made progress in their relationship: a better understanding, added respect for one another's strength, franker and more tension-free dealing with elements that tend to be divisive. We remind ourselves that unity does not imply a watering down to ineffective generalities; it means one whole—greater than the sum of its parts, richer for the variety of viewpoint within it. After six years of growing together, the Evanston Assembly should show a World Church better able to demonstrate that Christ is the hope of the world in living creed, social action, evangelistic passion.

"All One Body, We . . ."

May we quote here an official statement under the arresting heading, *Our Oneness in Christ and Our Disunity as Churches*?

"'In America, more than any other nation, the disunity of Christians is a public spectacle. Yet the bewildering number of Protestant churches, often having buildings next door to, or across the street from one another, is so familiar a part of every village or city that it arouses no more concern in the minds of most people than does the fact that two or three competing gas stations occupy the same intersection of streets. Sad to say, there is often more friendliness shown among the workers at these service stations than among members of neighboring churches!'

"Are we divided about issues which history has since outmoded? Have we become so comfortable in our present divisions that we defend them as belonging to the foundations of the faith? Must we not admit that we are often divided about issues which have no rightful place in the oneness of Christian fellowship—color and race, nationalistic or political loyalties, social and economic lines of the secular community? Further, we of the West now are confronted by leaders from the 'younger churches' who refuse to take these divisions for granted, who no longer can accept the easy importation of our denominations, and who, in their contact with the great non-Christian faiths, find that Christian unity is a matter of life and death importance."

The Church's Mission to Those Outside

Being "in favor" of evangelism is, says one writer, like being in favor of "motherhood" or "sportsmanship." Everybody is: but without understanding its real and full meaning. Here are a few searching questions:

"Are we using evangelistic campaigns merely to draw back into the fold a few who have slipped away, happy that they are 'our kind of folks'?

"Are we content to convert a few more Publicans into Pharisees?

"What are we doing to reach the intellectual, the laboring man, . . . the numberless men and women who are completely outside the Church's life?"

The laity are *the Church in the world*—"the people of God as a corporate whole." In every right approach we make, in bringing someone into a more real experience of God, we are contributing to the strength of the World Church. Yes, it is "Amsterdam": it is "Evanston": and it is the local church in which we worship and serve, and whose strength is determined by the spirit in which we avail ourselves of this priceless privilege.

The Methodist delegates are listed on the next page.

METHODIST DELEGATES

Rev. Thomas S. Harris, Troy, Ala.
Rev. M. L. Harris, Little Rock, Ark.
Rev. Fred B. Trotter, Alhambra, Calif.
Rev. John R. Wilkins, Burlingame, Calif.
Bishop Gerald R. Kennedy, Los Angeles, Calif.
Rev. Theodore H. Palmquist, Los Angeles, Calif.
Bishop Glenn R. Phillips, Denver, Colo.
Bishop G. Bromley Oxnam, Washington, D. C.
Bishop J. W. E. Bowen, Atlanta, Ga.
Bishop Arthur J. Moore, Atlanta, Ga.
Dr. Harry V. Richardson, Atlanta, Ga.
Bishop Charles W. Brashares, Chicago, Ill.
Rev. Harold A. Bosley, Evanston, Ill.
Bishop Richard C. Raines, Indianapolis, Ind.
Mrs. Frank G. Brooks, Mount Vernon, Iowa
Mrs. Francis H. Martin, Royal Oak, Mich.
Bishop Matthew W. Clair, Jr., St. Louis, Mo.
Bishop Ivan Lee Holt, St. Louis, Mo.
Rev. James S. Chubb, Grand Island, Neb.
Mr. Charles C. Parlin, Englewood, N. J.
Rev. Fred G. Holloway, Madison, N. J.
Dr. Ralph W. Sockman, New York, N. Y.
Bishop W. Earl Ledden, Syracuse, N. Y.
Bishop Costen J. Harrell, Charlotte. N. C.
Dr. Oscar T. Olson, Cleveland, Ohio
Dr. Charles G. Howard, Eugene, Ore.
Bishop Fred P. Corson, Philadelphia, Pa.
Mr. A. J. Claxton, Pittsburgh, Pa.
Rev. Norman W. Clemens, Wilkes-Barre, Pa.
Rev. Melvin K. Medlock, Columbia, S. C.
Rev. J. O. Smith, Spartanburg, S. C.
Bishop William C. Martin, Dallas, Texas
Mr. W. W. Jackson, San Antonio, Texas
Rev. G. Alfred Brown, Waco, Texas
Dr. J. Earl Moreland, Ashland, Va.

CONSULTANTS

Dr. Georgia Harkness, Berkeley, Calif.
Mr. Richard C. Smith, San Anselmo, Calif.
Bishop J. C. Baker, San Marino, Calif.
Dean Walter G. Muelder, Boston, Mass.
Mrs. J. D. Bragg, St. Louis, Mo.
Miss Henrietta Gibson, New York, N. Y.
Dr. Eric North, New York, N. Y.
Dr. Eugene L. Smith, New York, N. Y.
Dr. Elmer T. Clark, Lake Junaluska, N. C.
Dr. Thomas B. Lugg, Chicago, Ill.

Family Life Conference

By EDWARD D. STAPLES

METHODIST women have had an active part in planning for the National Conference on Family Life to be held in Cleveland, Ohio, October 8-10, 1954. On the general committee, Mrs. Frank G. Brooks, president of the Woman's Division, Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities, and Mrs. Charles E. Wegner, chairman of the Department of Work in Foreign Fields, have represented the Woman's Division. From the Division of World Missions, Mrs. T. Otto Nall and from the Division of National Missions, Miss Eleanor L. Welch have represented the women of the Board of Missions.

In eighty-two Annual Conferences there have been study groups organized under the direction of the interboard committee, in which the women have been well represented and in which they have taken an active part in the planning of the preconference studies. These studies were completed in most of the conferences on March 15. They will be compiled and summarized by five resource persons selected for their ability in the field of family life. They are: Dr. John T. Greene, Professor of Sociology, Boston University; Dr. Sylvanus M. Duvall, Professor of Social Science and Religion, George Williams College; Dr. Mildred Morgan, Department of Home and Family Life, Florida State University; Dr. David R. Mace, Professor of Human Relations, Drew University; and Dr. George A. Warmer, Jr., pastor, First Methodist Church, Oakland, California. This preconference study will be sent to the delegates about September 1.

Bishop Hazen G. Werner, chairman of the Conference, announces the following speakers:

Dr. Norman Cousins
Editor, *Saturday Review of Literature*
Bishop G. Bromley Oxnam
Dr. George A. Warmer, Jr.
Oakland, California
Rabbi Abba Hillel Silver
Cleveland, Ohio
Mrs. Douglas Horton
Dr. Marshall Steel
Dallas, Texas
Dr. and Mrs. Harry A. Overstreet

A special feature of the conference will be the presentation of "the representative Methodist family" selected by *The Christian Advocate*. This family will be introduced by Mr. Ralph Edwards, master of ceremonies for the TV show, "This Is Your Life."

A panel on television in the home has been planned with the following nationally known figures participating: Dr. Evelyn Millis Duvall, author of *Family Living;* Dr. Robert Goodrich, pastor, First Methodist Church, Dallas, Texas; Professor Wilbur Blume, University of Southern California; Miss Judith Waller, National Broadcasting Corporation, Chicago. The moderator will be Charles R. Day of WGAR, Cleveland.

As the Cleveland Music Hall seats only 3,000 persons, quotas have been assigned to each Annual Conference as follows: four couples (eight persons) from each district; one district superintendent and his wife designated by the cabinet; one couple selected by each of the Annual Conference boards. Quotas will be redistributed on August 15, if not used by the Annual Conferences. It is urged that the registration fee of five dollars per person be sent early, so that those who register may have an opportunity to select the work group of their choice. Registration blanks may be secured from pastors, district superintendents, and other leaders in the conference. They should be sent to the executive secretary of the Board of Education of the Annual Conference (or Interboard Council) as soon as possible.

Circles WORSHIP AND PROGRAM SUGGESTIONS

Discipleship

By SEÑORA SYLVIA P. DE HUAROTO

Peruvian Unit of World Federation of Methodist Women

The Peruvian Methodist Federation has twelve societies with 250 women.

During the past year we have cooperated with the Confederation in its missionary work in Chile and Bolivia. Also we are raising a fund for our own national missionary. Every woman is trying to separate twenty Peruvian cents each day for the missionary fund.

The Federation is contributing some money to the Retirement Fund of Peru Conference, and we are sending medicines and clothes to our work in Satipo. We are giving a scholarship in the university to a young man who is preparing to be a school teacher.

We are glad the next Latin American Congress is coming here to Lima in January, 1955. Preparations are being made for it through several committees.

HYMN: "O Master, Let Me Walk With Thee" (*The Methodist Hymnal,* No. 259).

SCRIPTURE: John 13:34, 35; 15: 1-10.

MEDITATION: Have you noticed how proudly a person speaks about his teachers when he is successful in any life position? In his desire to honor beloved teachers, a man often tries to imitate them.

Today the same recognition is given to Simón Bolívar that he would have paid yesterday to his teacher Simón Rodríguez. Saul of Tarsus learned at Gamaliel's feet. How was it with the disciples of Jesus? Were there some conditions to fulfill in order to be numbered among his disciples? Will the lessons of Jesus continue to captivate the interest of more disciples today?

In order to be a disciple of Jesus, the person must come with a mind ready to learn and understand. If there is a good teacher, the pupil understands and learns more than book knowledge. The teachings of Jesus were and are on the level of the more elemental human mind, but they require a good disposition, bright eyes, and good will.

A disciple of the Lord has to be a worker. Many students succeed through tenacity and action, rather than a keen intellect. In the field of the Lord, more fruit is produced by the one who, working quietly, lives the simple teachings in his daily life, even though he does not have the power of eloquent speech. Yes, comprehension is needed but it does not necessitate discussing or mastering the fields of science. How very easy to understand the two commandments of Jesus; but to live them, what a daily effort we need!

But a disciple of Jesus also has to finish the course of learning. See the graduates in sadness and joy with their certificates in their hands. They do not have to stay in the classrooms receiving instruction, because the time has come to go out and give all that they know. I think that every Sunday night means a "commencement" to a Christian, because on the next day he has to deal with a new life though the job is the same.

HYMN: "Are Ye Able" (*The Methodist Hymnal,* No. 268).

PROGRAM SUGGESTIONS:

1. TREASURE HUNT. See "Treasurers Are People," pp. 30-31 of the May issue. To be sure, the Woman's Society will take the lead in promoting this emphasis, but ground work can be laid in the circles through a presentation of the idea based on the section, "Things New and Old." Questions may be raised and answered on circle procedures, too, such as:

How much *light* do we generate through our program?

Do we radiate *warmth* through a truly friendly fellowship, or is our circle a clique?

Are we challenging all the *creative* power in our membership?

Hunt for both good and bad points in your circle activities and draw up some affirmations to be followed during the coming year.

2. PERSONALITIES IN THE NEWS. Imitate a radio commentator giving highlights from THE METHODIST WOMAN and WORLD OUTLOOK. Tell the story of Pushpa and Isobel. See the June issue of WORLD OUTLOOK for articles on Dr. Helen Kim and Bishop Oxnam.

3. QUIZ

To Rekindle the Gift. Identify title.

Rich Opportunities. What are they?

Exhibit of Maps. Where? Why? How?

Assembly Bulletin. Included in what? When mailed?

Study Class Projects. Name ten.

U (You) can cause what to happen?

Resource material for Youth. List.

Evanston is in the news. Why?

Hands of friendliness. Where?

Urgency to understand new civics. Why?

National Methodist Scholarship program. Explain.

Tours for young adults. Where?

Circle programs are not dated. The suggestions are based on the material in the current issues of WORLD OUTLOOK and THE METHODIST WOMAN, but the program may be presented any month. This is not *the* program for June necessarily; it is *a* program to be used whenever you choose.

I Pledge

A simple dramatic presentation based on the emblem, for the purpose of depicting the meaning of the Wesleyan Service Guild, specially prepared for the Assembly Guild Weekend.

Participants:

Voice 1. The Young Woman
Voice 2. Her Conscience
Two readers, one or two pages, a soloist and pianist, all robed.

Background: Board 36 inches square, covered with blue cloth, preferably velvet or felt, with hooks on which symbols will be placed.

Stage Properties: Cut out triangle, circle, flag, torch, cross, and banner with words, "The World to Serve."

Microphone if necessary.

THE YOUNG WOMAN (*clear voice from rear of auditorium*): "Do you pledge your allegiance to the Kingdom of Jesus Christ? Will you uphold the church by your attendance, your prayers, your gifts, and your service?" . . . Did *I* really make those vows when I joined the church?

CONSCIENCE (*low-toned voice, reciting slowly and deliberately from different section of auditorium, the balcony if possible*): Yes, you did, Doris. It really hit home when the minister reminded you of that in his sermon this morning, didn't it?

YOUNG WOMAN: Well, I guess I could be a lot worse! I go to church every Sunday, almost! I fill my church envelope regularly, too. If everyone did that much, I guess the minister would be pretty thankful!

CONSCIENCE: What if no one did any more than that? Do you know what would happen? You wouldn't even have your church. You wouldn't have to fill that envelope. And what would happen to this community? Would you be able to live in it safely yourself? Would you *really* want to live in a world that would exist on the kind of support you are giving? Why, there wouldn't even *be* a world!

YOUNG WOMAN: I say as my friends say, "You have to look out for yourself."

CONSCIENCE: Is that what you are doing? Actually now, let's face it. You know deep down inside you haven't been satisfied with the kind of life you are living—buying beautiful clothes for yourself, going places and doing things to amuse yourself, trying to inform yourself—yes, but for what? Just for more of . . . yourself? Is this the richest, the best there is in life for you? Is this the shining, bright thing you thought your life was going to be?

YOUNG WOMAN: Well, what am I supposed to do, become a missionary?

CONSCIENCE: Not a bad idea, if they would have you. But there are many other ways in which you can serve—ways in which you can *use* your life instead of *spending* it.

YOUNG WOMAN: I wouldn't even know how to go about it. The only thing I know about in the church is the Sunday morning service.

CONSCIENCE: Oh, careful now!

YOUNG WOMAN: Well—I guess I *was* invited to that group for employed women, the Wesleyan something—or—other.

CONSCIENCE: You *guess* you were! They practically shanghaied you! But you wouldn't have any of it, would you?

YOUNG WOMAN: Oh, I know those organizations. I hate them. You sit and listen to someone read something out of a book, and then they talk about selling magazines or vanilla to raise money. I'd be bored.

CONSCIENCE: You're bored anyway! And besides, how do you know until you have tried? Why not give it a chance?

YOUNG WOMAN: Well—if I knew what it was all about.

CONSCIENCE: Let's take a look.

(*Lights go on in chancel while quiet music is played.*)

FIRST READER:

"You give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them tomorrow? . . .

And what is fear of need but need itself? . . .

There are those who give little of the much which they have—and they give it for recognition and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all.

They are believers in life and the bounty of life, and their coffer is never empty.

There are those who give with joy, and that joy is their reward. . . .

And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.

Through the hands of such as these God speaks, and from behind

their eyes He smiles upon the earth." [1]

Christ gives us the call to a life that is full of meaning; the voice in the pulpit keeps this call before us, and interprets it; the organizations within the Christian church help us to follow it. The Wesleyan Service Guild is one of these organizations. It is recognized by the church as a means through which employed women can find ways to serve God and their fellow men.

SECOND READER: The Wesleyan Service Guild seeks to give guidance to the stewardship of time, effort, service, and giving. It seeks to help employed women see the practical things they can do as living witnesses of the way of Jesus Christ in the places where they live, work, and move. It tries to give insights into the best, the richest kind of life, and ways to make this life known to people throughout the world. It offers the opportunity to give where money is needed, where it will be used to good advantage—to make children's bodies grow strong, so that the spirit within the child will not be held back by the shackles of physical weakness or mental sickness; to help youth so that they may train themselves to serve their fellow men as nurses, teachers, ministers, doctors, social workers. Or they may become engineers, chemists, technicians, homemakers, agriculturists, who will help build better communities where children and young people will be able to develop in mind, body, spirit, and will. It would be interesting to speculate as to the number of lives that we are saving as we train one nurse in India through our support of the nursing education program in Nadiad; or how many children we are teaching through one Guild member who is a primary teacher in Africa and is also conducting a teacher-training program.

FIRST READER: The Wesleyan Service Guild has an emblem of which it may be proud, because it represents membership in an organization which aims to put others before self, and Christ above all.

Let us study this emblem. (*Spotlight on background for emblem.*)

First of all, in the *background* there is a *triangle*, which represents the Trinity—God the Father, God the Son, and God the Holy Spirit. We can understand the Father-Son relationship, but we sometimes forget to include the Holy Spirit. Jesus said that He and the Father were one, and when he told his disciples he would have to leave this earth, he promised that the Spirit would be with them. We of the Wesleyan Service Guild believe that the Spirit of Christ and of God is ever with us if we will but be quiet and listen. The Spirit gives us power to do things that we could not do ourselves, makes us to have God and his love within us, makes us conscious of the needs of others, of the things we can do to help our fellow men.

(*First Page places Triangle on background.*)

SECOND READER: Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me. . . . If you love me you will keep my commandments. And I will pray the Father, and He will give you another Counselor, to be with you forever, even the Spirit of truth."

"Gracious Spirit, dwell with me!
I myself would gracious be;
And, with words that help and heal,
Would Thy life in mine reveal;
And, with actions bold and meek,
Would for Christ, my Saviour, speak." [2]

FIRST READER: The *circle* is usually considered to mean that which has no beginning and no end. With God there is no beginning and no end. God simply *IS*. How this can be, we, with our frail human minds cannot conceive, but we know that it is true, and that it means there is some dimension other than that which embraces time and temporal things. The circle also makes us think of something else: when we say "circle," we associate it with the feeling of belonging. We speak of being in a circle of friends, or in the family circle. So we like to think of the circle as meaning fellowship—fellowship that has to do with our mutual feeling about God's unending love, of that love filling our lives so that it spills over into the lives of others. Our Circle in the Wesleyan Service Guild is an ever-widening one in which we strive to reach employed women who are not members of a Christian service organization such as ours, offering to them the opportunity for deeper Christian living and giving.

(*Second Page places Circle.*)

SECOND READER:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!" [3]

FIRST READER: The *torch* makes us think of the Greek rites where the lighted torch was passed from one to the other to signify continuity of service. We think of holding the torch of service high, of carrying it forward with us as we go. We think of the light from the torch shining boldly to show where we stand and where we walk, and we hold it high that we may also show others the way. Alfred Noyes in his poem, "The Watchers of the Sky," says:

"I caught the fire from those who went before,
The bearers of the torch who could not see
The goal to which they strained,
I caught their fire,
And carried it, only a little way beyond;

[1] Reprinted from THE PROPHET by Kahlil Gibran by permission of the publisher Alfred A. Knopf, Inc. Copyright 1923 by Kahlil Gibran. Renewal copyright 1951 by Administrators C. T. A. of Kahlil Gibran Estate and Mary G. Gibran.

[2] From *Masterpieces of Religious Verse*, Harper and Brothers, 1948. Page 75, "Holy Spirit, Dwell with Me," by Thomas Toke Lynch. By permission.

[3] "Outwitted," from *Poems of Edwin Markham*, Harper and Brothers, 1952. By permission.

But there are those who wait for it, I know,
Those who will carry it on to victory.
I dare not fail them." [4]

(*First Page places Torch.*)

SECOND READER: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." [5]

FIRST READER: The Christian flag is the universal symbol of Christianity. The white ground represents peace and purity; the blue field, fidelity and truth. Superimposed on it is the cross of red, signifying the sacrifice of Christ, who was willing to give his life's blood that others might find life eternal. It is a constant reminder that a world of brotherhood will come only as we are willing to follow Christ—to love, to serve, to sacrifice in order that the kingdom of God may be realized.

(*Second Page places Flag.*)

SECOND READER: "I pledge allegiance to the Christian flag, and to the Saviour for whose Kingdom it stands—one brotherhood, uniting all mankind in service and love."

FIRST READER:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Jesus could have avoided the cross if he had been willing to compromise, or to turn away from the will of God. But this he would not do. He accepted the cross as the only way to accomplish the purpose for which he was sent. Each of us, too, is sent for a purpose. Much of the burden of a sinful world is on our own shoulders, if we will accept it. We do not have to accept the cross. Ours is the freedom to decide. To deny the cross means to deny Christ; to accept it means to seek to find ways for the kingdom of God to be realized, no matter what the personal cost may be.

(*First Page places Cross.*)

SECOND READER: "Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it.' " [5]

FIRST READER: Our emblem bears the words, "The World to Serve." Our Guild is not a little, local organization, a thing by itself, but it is part of our great church, and takes an active part in its program of service to God and our fellow men. It is only as we give of ourselves and of our possessions freely and as we give together, that we truly can serve the world. If only people would see it, we say! If only people would see that the practice of true Christianity—love of God and unselfish concern for one's fellow men—would bring about a peaceful world! Through our Christian witness, which includes the giving of service and our offerings in order that others may have abundant life, we have the opportunity to do something about this wish that is so deep within our hearts. Let us be thankful to God for this blessed privilege.

(*Both Pages place banner, "The World to Serve," below the emblem.*)

SECOND READER:

" 'Here is my heart; it's clean.
I give it, Lord, to Thee.'
And then I saw God plainly
Turn aside from me.
" 'I do not want your heart,
Closed tightly to other men.
Open it up, my child,
And return it to me again.' " [6]

YOUNG WOMAN: "Whoever would save his life must lose it"—"I pledge my allegiance to the kingdom of Jesus Christ."—I *pledge*—Dear God, *I pledge.*

SOLO: "The Light of God Is Falling" (stanzas 1 and 3, *The Methodist Hymnal,* No. 468).

[4] From *Watchers of the Sky* by Alfred Noyes. Copyright, 1922, 1949, by Alfred Noyes, published by J. B. Lippincott Company.

[5] From the Revised Standard Version of the Bible. Copyrighted 1946 and 1952.

[6] *1000 Quotable Poems,* compiled by Thomas Curtis Clark, Willett, Clark & Co., Chicago and New York, Vol II, page 283, "Refusal" by Raymond Kresensky. Permission requested.

YOUNG ADULT CITY TOUR

The Church at Work in the City

Be sure to register immediately if you wish to participate in the Young Adult City Tours. The purpose of these tours is to help young adults to become acquainted with Christians of different cultural background who live and work in the city; study on the spot The Methodist Church at work in the city; have fellowship with young adults from various sections of the country. They are scheduled as follows:

June 4-6.....Chicago
June 25-27.....Seattle
August 5....United Nations
August 6-8.....New York
October 15-17.....Dallas
November 5-7.....Tampa

There is no registration fee. Your financial responsibility will be hotel accommodations, two nights; meals; transportation between points of visitation on tours of city; transportation from and to your home. The total cost on this basis should be between $30.00 and $40.00.

For detailed information and schedule for the city tour you wish to attend, write to

Edwin F. Tewksbury
P. O. Box 871
Nashville 2, Tennessee

INDIA, PAKISTAN, AND CEYLON

TEXT:

Under Three Flags by Stephen Neill. Paper $1.25; cloth $2.00

SUPPLEMENTARY BOOKS:

Face to Face With India by Roland E. Wolseley. Paper $1.25; cloth $2.50

Change of Heart by Harold Ehrensperger. Paper $1.25; cloth $2.00

GUIDE:

Adult Guide on India, Pakistan, and Ceylon by Irene Jones. Paper 50 cents

Pamphlets and Leaflets

**Methodism and the New India* by James K. Mathews.

**Methodism in Pakistan* by Marvin A. Keislar.

**A Freshman Goes to Isabella Thoburn College* by Marjorie Dimmitt.

**The Search of a Sufi.*

India Today by Marjorie Dimmitt. 10 cents.

Our Bit of the Road by Marjorie Dimmitt.

Wouldn't You Like to Go to India or Pakistan? Free.

Pakistan, The Land of the Cresent and the Five Pointed Star by Constance Blackstock. 10 cents.

"Therefore Choose Life" by Harold Ehrensperger. Free.

Drama

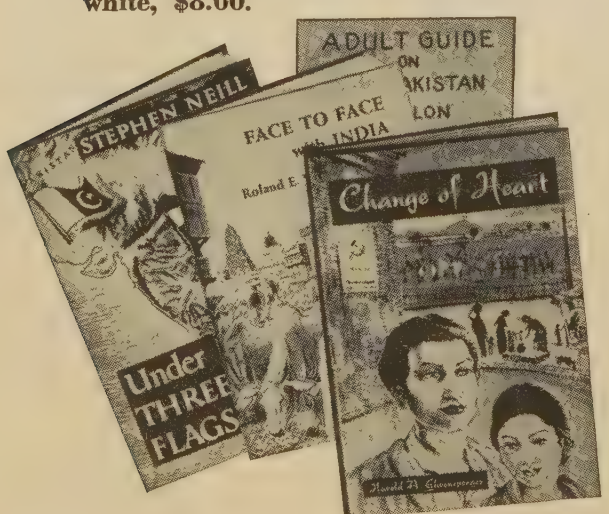
Physician in Charge by Jeanne Carruthers. 50 cents.

That Heaven of Freedom by Dorothy Clarke Wilson. 50 cents.

Visual Aids

Movie Film

Village of the Poor. Filmed in India. 28 minutes. Rental, color, $12.00; black-and-white, $8.00.



Order all materials except filmstrips from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices, unless another address is given. Order filmstrips only from The Methodist Publishing House serving your territory.

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IN THE 1954-55 STUDIES OF THE AND THE

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Filmstrips

One-Sixth of the World. Sound and color. Sale $11.00; rental $2.50.

Methodism in Moslem Pakistan. Color and sound. Sale $11.00; rental $2.50.

JESUS' TEACHINGS CONCERNING WOMEN

TEXT:

The Master Calleth for Thee by Lady Hosie. Paper 65 cents.

GUIDE:

Leader's Guide to Jesus' Teachings Concerning Women by Ethelene Sampley. Paper 25 cents.

Drama

Four Years, Four Words, Four Women by Clarine Grenfell. 15 cents.

The Well at Sychar by Mary Clark Tipps. 10 cents.

Maps

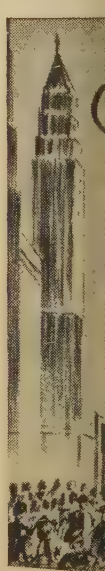
Map of Palestine, New Testament Period (No. 1). $1.50.

Palestine During the Ministry of Jesus. $2.50.

Movie Films

A Woman to Remember. Film rental $9.00. Also available in filmstrip with 35 frames. Filmstrip sale $3.00.

A Woman at the Well. 15 minutes. Rental in black-and-white $5.00; color $8.00.



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DIVISION OF CHRISTIAN SERVICE
DE STUDY
PLEMENTARY MATERIALS

THE CHURCH-WIDE STUDY
THE CITY

TEXT:

Crowded Ways. Paper 50 cents.

THAT THEY MAY HAVE LIFE

TEXT:

Christianity and Wealth—a symposium. Paper 65 cents.

GUIDE:

A Guide to the Study of Christianity and Wealth. Paper 25 cents.

Supplementary Books:

Ethics in a Business Society by Marquis Childs. New American Library, 1954. (To appear in May) Paper 35 cents.

Christian Action in Economic Life by Harold Letts. Philadelphia: The Muhlenberg Press, 1953. 65 cents.

Pamphlets and Leaflets

The Social Creed of The Methodist Church. Board of Social and Economic Relations of The Methodist Church, 740 Rush Street, Chicago, Illinois. Free.

A Christian's Primer on Technical Assistance and Land Reform.

World Trade Affects You. League of Women Voters of the United States, 1026—17th Street, N.W., Washington, D. C. 100 for $2.75.

Christianity Where Men Work by Ralph N. Mould. New York: Friendship Press, 1947. 50 cents.

Fair Employment Works by Julius A Thomas. Oceana Publications, Inc., 43 West 16th Street, New York. 1951. 25 cents.

Trade Not Aid? Public Affairs Institute, 312 Pennsylvania Avenue, S. E., Washington, D. C. 10 cents.

Christian Faith and International Responsibility. National Council of Churches, Department of Publication and Distribution, 120 East 23rd Street, New York. 30 cents.

THE CITY

TEXT:

Man and God in the City by Kenneth D. Miller. Paper $1.25; cloth $2.00.

SUPPLEMENTARY BOOKS:

Look at the City by Janette T. Harrington. Paper $1.00; cloth $2.00.

When Your Home Is in the City edited by Lucy M. Eldridge. Paper 50 cents.

GUIDE:

Adult Guide on the City by Ione Catton. Paper 50 cents.

Pamphlets and Leaflets

**Methodism and the American City* by Dorothy McConnell. Free. Not available in quantity.

Brewster Hospital. 5 cents.

Friendship Square. Free.

Homer Toberman Settlement. Free.

Vision and Success. Free.

Visions of a Larger Good. Free.

Drama

Take Any Street by Helen Kromer. Revised edition, 1954. 50 cents.

This Thine House by Marion Wefer. Revised edition, 1954. 50 cents.

Visual Aids

Movie Film

City Story. Black-and-white. 44 minutes. Rental $12.00. Highly recommended.

* Order from the Joint Section of Education and Cultivation, Board of Missions, 150 Fifth Avenue, New York 11, New York.

Project Your STUDY PROGRAM

By ELIZABETH MARCHANT, *Secretary of Visual Education*

Listed below are films, filmstrips, and records that are recommended to supplement your current mission studies. Programs take on a new dimension when appropriate audio-visuals are used. Help the members of your Society to visualize mission work on the field through pictures and messages from our workers.[1]

THE CITY

MOVIE FILMS

The City Story—Dramatic film that shows the city church helping families solve their problems. Using feature players, the film was produced in Hollywood by the Broadcasting and Film Commission for the study on the City. Black-and-white. 44 minutes. Rental $12.00. Highly recommended.

We Hold These Truths—A Negro soldier, disturbed by race prejudice, visits home mission projects in New York City and sees that the church is working to improve the situation. Conditions in tenement areas clearly shown. Black-and-white. 30 minutes. Rental $8.00.

For All People—Young minister brings people of all races together in work, play, and worship. Produced by Cathedral Films. Black-and-white. 21 minutes. Rental $8.00.

FILMSTRIPS

Se Habla Español (Title only in Spanish)—Spanish-Speaking Americans reached through Woman's Division projects are featured. Pictures include our urban work in New York City and Miami. Color filmstrip with manuscript. Sale only, $3.00. Order from Elizabeth Marchant, 150 Fifth Ave., New York, N. Y.

INDIA, PAKISTAN, AND CEYLON

MOVIE FILMS

Village of the Poor—Colorful, dramatic motion picture centered in an Indian village, showing the contribution of Christianity to the lives of 3 Indians through the ministries of a national pastor and his doctor wife, who were educated in mission institutions. Filmed in India for the Broadcasting and Film Commission by Alan Shilin Productions. 28 minutes. Rental, color, $12.00; black-and-white, $8.00.

Heart of India—A picture of the life of an outcaste village boy from the time of his family's conversion to his graduation from college and vocational choice. Color. 30 minutes. Rental $9.00.

FILMSTRIPS

One-Sixth of the World—A view of Methodist educational, medical, agricultural, and evangelistic work in India. Sound and color. Sale $11.00; rental $2.50.

Methodism in Moslem Pakistan—Christians are shown witnessing through hospital work, schools, colleges, churches, and the village ministry. Color and sound. Sale $11.00; rental $2.50.

JESUS' TEACHINGS CONCERNING WOMEN

MOVIE FILMS

A Woman to Remember—The story of the selfish Miriam who loses her wealth and is forced to live in the poorest part of the city—and how she became a Christian. Produced by Cathedral Films. Film rental $9.00. Also available in filmstrip with 35 frames. Filmstrip sale, $3.00.

A Woman at the Well—Jesus is shown talking with the woman of Samaria at Jacob's Well. Produced by Family Films. Runs 15 minutes. Rental in black-and-white, $5.00; color $8.00.

FILMSTRIP

Each With His Own Brush—The life of Christ beautifully portrayed through a series of paintings by Oriental Christian artists, with narration on record and original musical score. Excellent for worship service. 33-⅓ r.p.m. or 78 r.p.m. records available. Sale $11.00.

THAT THEY MAY HAVE LIFE

No audio-visuals can be recommended for this study at the present time. Watch the pages of THE METHODIST WOMAN for possible future announcements on this subject.

SPECIAL ITEMS

FILMSTRIPS

A World to Win for the Living Christ—A world view of Methodist missions through 170 pictures with narration on 33-⅓ r.p.m. records. Approximately 45 minutes long. Sale only $5.00. Order from Department of Visual Education, Board of Missions, 150 Fifth Ave., New York 11, N. Y.

TO REKINDLE THE GIFT

First full-length film of our program and projects around the world! Photographed in color, the film features medical work in the Philippines, educational work in Japan, and home missions in this country at McDonnell Methodist Center and Dulac Indian Mission. Produced by Alan Shilin Productions.

Adventures in Service—Sound and color filmstrip showing the occupations open to deaconesses in The Methodist Church, and the need for many more deaconesses. 78 or 33-⅓ long-playing records available; 18 minutes long. Sale price $8.00; rental, $2.50.

Full Measure for Childhood—A comprehensive view of the work of the Woman's Division in behalf of children. Wide variety of projects shown. Black-and-white. Runs 18 minutes. Two 78 r.p.m. records. Sale price, $10.00. Rental $2.50.

Widening Fellowship—Features the work of the Membership Committee, and suggests plans for gaining new members. Every district should have one to circulate! For sale only; reduced price $4.00. Running time, 20 minutes; 78 r.p.m. records. Order from office of Elizabeth Marchant, 150 Fifth Ave., New York 11, N. Y.

RECORDS

A Christian Message From a Communist Prison—15-minute talk on 33-⅓ r.p.m. record by T. Janet Surdam and Luella Koether, China missionaries. Sale, $2.50. Order from office of Elizabeth Marchant, 150 Fifth Ave., New York 11, N. Y.

Sacred Songs—Evelyn McGarrity singing six songs she sang at the Missions Conference. 33-⅓ r.p.m. record. Fine for worship services. Sale, $3.00. Order from office of Elizabeth Marchant.

Testimonies From North Korea—Five missionaries freed from prison, including Nellie Dyer, Helen Rosser, Bertha Smith. 33-⅓ r.p.m. record. Sale, $1.00. Order from office of Elizabeth Marchant.

[1] All audio-visuals on this page may be ordered from the Methodist Publishing House serving your territory, unless otherwise stated.

Note: An invaluable catalog of audio-visual materials is the *Audio Visual Resource Guide*, published by the Division of Christian Education of the National Council, 79 East Adams Street, Chicago 3, Illinois. Upon payment of an annual fee, any church or individual can hold membership in the National Council of Churches' Visual Education Fellowship (apply address listed just above).

***John Wesley*—Excellent new dramatic color film on the life of Wesley, emphasizing the growth of his warm evangelistic spirit and his contribution to the world. Filmed by the J. Arthur Rank Organisation in England for the Methodist Radio and Film Commission. 77 minutes long. Don't miss it!**

Information and Action

Dear Friends:

June, 1954, ushers in the third year of this quadrennium, and possibly the most crucial year in the life of the nation. The eyes of the world are on us with *hopes* and *fears!* The extent to which those "hopes" are justified depends upon the ability of citizens in this nation to understand and uproot the causes of our own "fears."

This election year of 1954 calls us to look with even greater determination at our job of *working* for "the things that belong unto peace." Christians need a *new "civics" for a new day!*

Frustration and cynicism have been said to be the two most dangerous diseases that menace mankind today. Their importance is due partly to the fact that they leave great areas of thought and action untouched, because we become confused about what the facts actually are and discouraged about our ability to understand the situation. They are dangerous also because frustration and cynicism tend to narrow our vision so much that we lose sight of the important things which lie ahead, if we keep our courage. "Without vision the people perish" is the admonition that we all must heed today.

If these things are true, it is then of utmost importance that responsible Christian citizens decide before it is too late to dedicate a part of their time to a study of some of the points at which an informed resolute citizenry can begin to make their mandates known, and thus to work toward clearing up some of the confusion which threatens to endanger our rights and freedoms. This 1954 election makes the acceptance of this responsibility imperative!

If this is to be undertaken, several chapters will need to be added to the "civics" that we remember from our youth. Today one must understand a good deal about certain Congressional committee procedures and about the forces which have been called "new and vicious Klu Kluxism, in which an innocent person may be beaten by unknown assailants who are cloaked in immunity, and whose whips are cleverly constructed lists of so-called subversive organizations, and whose floggings appear too often to be sadistic in spirit rather than patriotic in purpose." To help in this new civics study, let us look briefly at a few of the important things of concern to citizens.

1. Procedures of the Un-American Activities Committee

Every American citizen, whether he knows it or not, owes a debt of gratitude to Bishop Oxnam for establishing facts about the procedures of the Un-American Activities Committee which had not been generally understood by the public. *The Washington Post* should also be commended for securing the Un-American Activities Committee file on Bishop Oxnam, and printing it together with Bishop Oxnam's reply. This provided an unparalleled opportunity for individuals to understand the process.

The episodes leading up to this publication are too well known to require much explanation. Bishop Oxnam had been among the first to denounce the idea of an investigation of alleged subversion among America's churches and churchmen, as proposed by Chairman Velde of the Un-American Activities Committee. Representative Donald Jackson of the House Un-American Activities Committee came to the defense of his chairman's idea with a violent attack against Bishop Oxnam. He concluded this speech by saying: "If reprinting Bishop Oxnam's record of aid and comfort to the Communist front would serve any useful purpose, I would ask permission to insert it here, but suffice it to say that the record is available to any member who cares to request it from the House Un-American Activities Committee."

Two days later, Representative Jackson declined to make public this information that he said was available. In response to a request for it, he wrote: "The detailed documentation is very voluminous and would be much too lengthy to include in a letter of this kind. However, in general, Bishop Oxnam is alleged to have been associated in the past with the following groups and organizations which have been cited as subversive and Communist." He then listed twelve agencies which were mentioned in Bishop Oxnam's file. *The Washington Post* believed that reprinting the committee record would in fact serve a useful purpose, to determine just what the "detailed documentation" and "very voluminous" record was, how accurate it was, and whether Bishop Oxnam did have associations with the cited organizations. The newspaper obtained the committee file and sub-

mitted it to Bishop Oxnam for his comment. They then printed his reply and the file.

Some of the items of the file that have special significance in the present discussion are:

Item No. 1. "*The Washington Star* of February 10, 1930, carries a news item datelined Indiana State Reformatory, February 9. The article refers to a speech made by Dr. G. Bromley Oxnam, president of De Pauw University, to the inmates of the reformatory. Dr. Oxnam is reported as decrying the practice of nations in entering into secret treaties, and declaring that the slogan of 'America First' must be interpreted as meaning America first in world service, and not 'to be the first to go into Mexico to steal oil lands.'"

Comment on Item No. 1. "I did deliver an address at the Indiana State Reformatory, entitled 'International Understanding as a Basis for World Peace.' It was delivered at a time, if I recall correctly, when the oil issue in Mexico was current and the question of using military force was being discussed. The important thing in this connection is that this paragraph should not be in the files of the committee; there is no reference here to any subversive organization. Nor is there any subversive idea expressed. My statement will stand moral scrutiny and is in keeping with the best traditions of this land."

Item No. 2. "A letterhead of the National Religion and Labor Foundation, dated 1932, reflects the name of G. Bromley Oxnam as a member of the national committee. The National Religion and Labor Foundation, which has not been cited as a front organization, was founded in 1932 by Francis J. McConnell, Jerome Davis, and John A. Ryan. The official publication was *Economic Justice.* The first issue of *Economic Justice* (November, 1932) printed a cartoon of Jesus by Art Young, New Masses cartoonist. With the cartoon of Jesus appeared these words: 'Reward for Information Leading to Apprehension of Jesus Christ. Wanted—for Sedition, Criminal Anarchy, Vagrancy, and Conspiring to "Overthrow the Established Government."' The National Religion and Labor Foundation apparently is still in existence. There is no record in the public files of this committee showing Dr. Oxnam's disaffiliation with that organization."

Comment on Item No. 2. "Once again, the report states that the organization was never cited as subversive, so why does the material in these two paragraphs appear in the report?"

These samplings from Bishop Oxnam's file illustrate the character of the files which the Committee keeps on citizens. Bishop Oxnam summarizes his conclusions about the nature of these files as follows:

"First of all, what is a Committee file? It is obvious that it is nothing more than a collection of newspaper clippings, letterheads, letters, and excerpts from speeches, et cetera. Clearly it can and does include any statements, true and false, that a personal enemy or crackpot may submit.

"One might naively suppose that the purpose of the file was to give a Committee member some sort of true picture of the individual in question—his leanings, activities, point of view, and associations in a balanced way so some balanced judgment could be reached. . . .

"The next question is what use is made of the file? The answer is that a 'research staff' selects from the file and prepares a report which, as I discovered from personal experience, is released in full or part to citizens who request it.

"It would appear that the 'research staff' would be under obligation to find out whether the material selected and broadcast is true or false. But nothing of the sort takes place. When pinned down and asked explicitly, and only then, Committee members piously assert to an inquirer that the report 'carries no conclusion of the committee' and that the Committee never vouches for the correctness of any newspaper item. . . .

"What does this mean, then, for the American citizen on whom the Committee has made a file? It means that he can be damaged without redress. It means that instead of the community knowing the positions he has held, the service he has rendered, the views he holds, the estimates of the people who know him, he is judged by a document that appears to be deliberately designed to discredit.

"A citizen receiving such a report from the Committee understandably assumes that the material does in fact represent the judgment and conclusions of the Committee. It does not carry any statement to the contrary or any disclaimer by the Committee on the accuracy of newspaper reports included in the file, or any warning that some of the material may be allegations and not fact." [1]

The lessons which can be learned from this new chapter on civics are important. First, does not such committee procedure need reform, which would make it come closer to its announced purpose of providing information about those who constitute a danger to America? One could suggest several reforms, as Bishop Oxnam did to the Committee's chairman—A careful analysis of materials sent to the Committee's files needs to be made and, when a file is once started on an individual, a good research job needs to be done with an eye to giving a well-rounded and authenticated picture of the individual. Individuals on whom files are started should have an opportunity to know the charges and to answer them. In the release of such material, the Committee should make clear exactly what responsibility it assumes for the statements made therein.

The second issue raised is the extremely important one of removing the public misconception about what it means when it is said of an individual that "the Un-American

[1] Complete text of file and answer reprinted in *Bishop Oxnam and the Un-American Activities Committee,* Beacon Press, Boston, Massachusetts. 50 cents.
See Bishop Oxnam's book, *I Protest—An Experience With the House Committee on Un-American Activities.*

Activities Committee has a file on him." Too many people, hearing this statement, believe it is equivalent to saying that official government representatives have established the fact that the individual is subversive.

As we have seen from the foregoing analysis and documentation, this is by no means the case. It is important that in some way this public misconception be corrected. As it is now, this confusion on the matter of what "having a file" really means can result not only in unfair discrediting of individuals, but it could conceivably be used by an unscrupulous individual to discredit anyone whose influence was being used in opposition to him. Thus those operating outside of the law, for example, as large-scale gamblers, might use this weapon to discredit the leaders of an effort to clean up their activities. Equally well, a Communist or Fascist might, by sending misleading material to the Un-American Activities Committee, effectively check the influence of persons who were leaders in effectual attacks against their ideologies and plans. The importance of finding ways to bring understanding of what the present procedure actually is, cannot, therefore, be overemphasized.

2. Hate Campaigns and Fact Perversion

Another chapter that needs to be added to civics for a new day is one dealing with the various "hate campaigns" and plausible fact perversion, which set group against group and breed unjustified distrust of leaders or of groups. An extremely valuable service in identifying some of the agencies and individuals that are active in this field has been rendered by Ralph Lord Roy in his recent book, *Apostles of Discord.*[2] It is required reading for those who would like to understand fully the background of the methods being used to generate fear and race hatred.

From the pages of this book, *Apostles of Discord,* emerge well-documented stories. One of the lessons which our day requires is an understanding of how distorted propaganda stories are being used in attempts to influence elections and legislation. It is one of the harder tasks of the responsible citizen to appraise the importance of such propaganda, and to decide how the light of truth can be brought to bear upon it. This becomes more urgent as the election issues are being discussed across the nation. The citizens must evaluate the campaign methods in the light of past experience.

Two examples of documented stories from Ralph Roy's book will illustrate the type of thing for which one needs to watch. The first is the anti-Semitic cast given to the political campaign by leaders of the race hatred movements, who liked none of the leading candidates for the 1952 presidential election, and who were, Mr. Roy concludes, "less interested in electing a candidate than in creating an atmosphere of hatred."

The propaganda directed against Dwight D. Eisenhower and other presidential candidates in the months preceding election shows the danger of the techniques and the absurdity of the conclusions of such propaganda groups. In order to discredit Mr. Eisenhower by proving his "impure blood," Mr. Roy said that Gerald L. K. Smith's Christian Nationalist Crusade reproduced and distributed an excerpt from the West Point Yearbook for 1915 (Eisenhower's graduation year) which referred in jest to "Senor Dwight David Eisenhower, gentleman, the terrible Swedish-Jew, big as life and twice as natural." To the West Point students of that year, this was a humorous contradiction in terms. In the hands of the "apostles of discord" it was material to be distorted.

The motives of such propagandists is revealed by the universality with which they apply their charges. "All the candidates for the presidency are Jew stooges. There is no true American in the lot." Stevenson was "a Jew if ever there was one, a New Dealer, a Jew dealer, a creator of Jake Arvey." Of Kefauver, Smith wrote, "We have no genealogical report that would indicate that there is Jewish blood in Kefauver, but he has the Jewish mouth, the Jewish nose, and the Jewish profile."

Another example of the effort to influence by hate propaganda is furnished by the attacks on those who would revise the McCarran-Walter Immigration Act. Here the method used is to misrepresent completely the aims of those who would like revision, and to confuse the issue by inflaming race hatred. The following letter from Gerald L. K. Smith illustrates this. "The dictator of America is now Bernard Baruch and his worthless ilk of international manipulators . . . their second gesture of tyranny will be to repeal the McCarran-Walter Immigration Act so that twenty million Jews and colored will be dumped on American shores. They propose to see to it that never again will the great white Christian majority of America be able to express majority power."

After a careful reading of the material contained in Ralph Roy's book, *Apostles of Discord,* it seems obvious that there are many sects and movements, even within the Protestant Church, that seek to create confusion and discord. While the task of seeking the source of statements, determining the credibility of witnesses and motives that may lie behind attacks on individuals may seem a difficult discipline, it is one which must be undertaken if confusion and frustration are not to gain control over us. This volume will help in the task. Its index will make it of continuous value as a help in identifying writers and speakers and acquiring factual information about them.

3. The Advocates of Retreat From International Cooperation

Another area of confusion which must be cleared, if we are to go forward instead of backward in our efforts to work toward a peaceful

[2] Beacon Press, Boston, Massachusetts. $3.75.

world where all sons of God will have the opportunity to develop their highest potentials, is that related to international organization and our part in it. Attacks on the United Nations, on economic aid for other countries, and on those who believe in more liberal trade policies, in reform of our present immigration laws, and in international cooperation in general have increased in volume and venom during the past few years. These attacks are often aimed indirectly against racial groups and, at their worst, are readily identifiable as such. For instance, the charge that the U.N. is "a tool of international Jewry," because its flag is the same color as that of Israel, is patently absurd. The thinking individual has dismissed this proof as unsubstantial, even before he observes with amusement the fact that the color of the U.N. flag is even closer to that of the flags of both Luxemburg and Greece. However, the untruth of many of the charges, such as that the U.N. is going to be able to control domestic policies, particularly in relation to human rights, is not so readily obvious. Here, too, it is going to be necessary to trace statements back to their sources, to identify those sources as reliable or worthy of suspicion, and to get the complete facts.

In previous issues of THE METHODIST WOMAN, we have listed materials which will be valuable in identifying groups and individuals concerned with such attacks. It is perhaps worth while to list two of them again. Excellent material will be found both in *The Hate Campaign Against the U.N.*[3] and *The Assault on the U.N.*[4]

4. CONFUSION BY THE DEMOCRATIC METHOD

Another new factor that the citizen of our day must learn to deal with, as he searches for real understanding of his times, is the type of organization that hides questionable propaganda under the cloak of democratic practices. One of the most outstanding of these is *Facts Forum,* which currently operates three radio programs, a TV program, a library service, and discussion groups. This and several other organizations make a great point of helping people to "think for themselves." It then subtly provides them with weighted evidence, instead of material from which they can make their own judgments.

"Presenting Both Sides," the slogan of *Facts Forum,* is misleading, since procedures are applied which make the side favored by the forum look better than the other. For instance, the side favored is always discussed last, thus giving it a preferential position. It is presented in a highly emotional and dramatic way in contrast to the somewhat dry, factual, and often patronizing presentation of the other side. The device of disguised editorializing is used to give a vague sense of distrust. For instance, an organization may be referred to as "the thing called 'The Friends of Young Women,' " instead of simply by its name. Another device is that of presenting strong speakers on the favored side, with weak speakers or possibly none at all (the moderator gives the arguments for the less favored side) used on the side they wish to discount.

Such organizations also use the technique of listing the strongest opponents to an action and the weakest ones favoring it. For instance, the publication of the Minute Women of the U. S. A., Inc., which purports to present all the facts in order that its members can make individual, unpressured judgments, lists the following organizations opposed to and favoring revision of the McCarran-Walter Immigration Act: *"The Daily Worker* and *The People's Daily World,* the two leading Communist newspapers, are particularly bitter in their opposition. Columnists and commentators who always take their cue from the Communist press have been opposing it fiercely. The American Committee for the Protection of the Foreign Born, described by a special committee o Un-American Activities as 'one o the oldest auxiliaries of the Com munist Party in the U. S.' has bee spearheading an attack on the bil The National Lawyers Guild, cite by both the Attorney General an the Un-American Activities Com mittee as a Communist front, i against the bill. It was oppose vigorously by the left wing elemen in Congress at the time it was un der consideration.

"On the other hand, the bill ha been endorsed by the Central In telligence Agency, the Departmen of Justice, the Immigration an Naturalization Service, the Ameri can Legion, the D.A.R., and mor than 100 other patriotic and civi organizations."

What this report fails to state i that the National Council o Churches, the National Catholi Welfare Conference, leading Jew ish organizations, and every majo Protestant denomination, as wel as many other highly responsibl organizations, also are in favor o revision.

The answer to this type of plausible but distorted propaganda wil have to be a greater understandin of where to obtain authoritative information on all sides of issue and how to recognize this new "line" of propaganda tricks.

Because of such ideas across the land, we must work with greate urgency in this election year t safeguard our nation from these perils that create "fears" and destroy freedom. Christians need a new "civics" for a new day—based on new concepts of world responsibility and moral integrity in all our national and community relations. Our task is not easy!

Sincerely yours,

THELMA STEVENS

MARGARET R. BENDE

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[3] Beacon Press, Boston, Massachusetts. 50 cents

[4] Public Affairs Institute, 312 Pennsylvania Ave., S. E., Washington 25, D. C.

NOTE: Information about *Facts Forum* contained in article from *The Reporter,* February 16, 1954. 220 East 42nd St., New York 17, N. Y

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Let Us Become Map-Minded

"I stand before the maps of the world:

before the rain map and the map of winds, and I know where rain is falling and where wind is blowing;

before a road map of the world, and I see the roads of all lands, and people traveling on them;

before a train map, and watch the trains going up and down the earth with pilgrims, guided, all, by a pillar of cloud by day and a pillar of fire by night;

before a map of the lights of the world, and the fires;

before a map of the homes of the world, and of the uncharted regions of the human hearts, which in all lands are fashioned alike.

What possessions we have in common! Rain and wind and roads and trains and lights and fires and trees and birds and homes and hearts."

(From *Girls Everyday Book.* Used by permission of the National Board, Y.W.C.A. Quoted in *The New Hymnal for American Youth, page* 366.)

Methodist Prints

Map showing jurisdictions of The Methodist Church. South Central Jurisdiction is divided into conferences.

For the first half of this quadrennium we have been emphasizing the "Where." We have had two years of charting our course and learning to read our compass. This will go on, we hope, in the life of each of us individually and in our Societies everywhere; for this great adventure upon which we have embarked finishes only with life's setting sun—and as we move toward the horizon, that moves on, too!

Now, however, we are suggesting a new emphasis, which will be on the "Where" as pointing to the "Who." An emphasis in which we shall be using the term *map* rather than *chart*.

If you want to do some fascinating reading calculated to enlarge the horizon of most of us, consult the article on "Maps" in the *Encyclopedia Britannica*. You will find, among a wealth of other facts, that *charta* and *mappa* were Latin nouns, one denoting parchment, the other, cloth. According to where the map was to be used, the material varied. Hence, our two words today, with *chart* generally for the nautical, and *map* for the land.

Also you will find that, broadly speaking, maps are either (1) general or (2) special, and in the second class the range is wide: physical, political, ethnological, travel, statistical, educational.

The range will be wide even with those maps which concern us here. Among those already prepared for our enlightenment and use, are:

1. The World Mission of The Methodist Church ($1.00). This shows the work of The Methodist Church overseas and in our own country.

2. World Map of the Woman's Division of Christian Service (50 cents). Shows stations of the Woman's Division.

3. A Trip With a Mission (50 cents). Shows the location of the projects of the Department of Work in Home Fields of the Woman's Division and the directional highways leading to them.

4. "Stop! Look! Listen!"—map in the March, 1954, issue of The Methodist Woman, suggesting projects to be visited en route to and from the Assembly.

5. *Annual Conferences of The Methodist Church*—map insert in *The Christian Advocate*, May 21, 1953.

6. Map showing jurisdictions and conferences, *Discipline*, 1952, paragraph 2199.

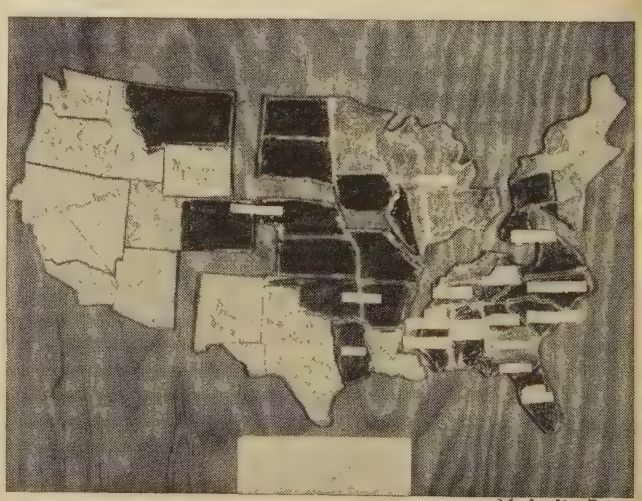
With these and others as background, it is suggested that we use our creative talents in preparing such maps as will have a more specific meaning and importance for us. And let us do this with the emphasis of the "Who" in mind. Remember that human personality is the incomparable treasure we are talking about. Where *people* are—these are the important places.

The former secretary of Promotion of South Central Jurisdiction, Mrs. Sam T. Evans, prepared for use in her jurisdiction the two maps pictured here. She mounted a jigsaw map from the ten-cent store on plywood 11″ x 14″, separating the states according to jurisdictions. In the case of her own—South Central—she divided it by conference lines. Since the Central Jurisdiction overlaps the others geographically, Mrs. Evans used the reverse side of the board to show the conferences of the Central Jurisdiction. The resulting maps are large enough to be seen at a fair distance across a room or from a platform.

The map of the Northeastern Jurisdiction shown here is suggestive of what can readily be done for every jurisdiction. (This was the only jurisdiction for which a map was available in the office of Methodist Information, 150 Fifth Avenue, New York City.)

Conference, District, and Subdistrict. Many groups made their own maps a few years ago. (See for instance the May, 1950, issue of The Methodist Woman, page 30, for map of Pittsburgh District of Pittsburgh Conference.) For our present purposes you will probably want to locate the "unorganized"

Map showing conferences of Central Jurisdiction



Methodist Prints

churches. As you know, a church is considered "organized" if it has any one of the following: a Woman's Society of Christian Service; a Wesleyan Service Guild; an individual member or members enrolled in a circuit society; a District Member or Members.

You may wish to show churches which have as yet no Wesleyan Service Guild.

You may wish to indicate student supply charges where there is no pastoral supervision during the week, and where service from a neighbor church might therefore be welcome.

Local. This becomes really personal. The way you deal with it will depend on the size of the church you are in, and the type of community.

You may wish to indicate the homes of women church members who are not yet members of the Woman's Society or Guild.

Or, you might like to indicate where *all* women church members live, with no differentiation as to whether or not they belong to the Society or Guild, and let the women find out by some planned visitation or "treasure hunt" method.

A map of the local community with other churches and cooperative projects would be informative and revealing.

A map showing the result of population shifts and newcomers in the vicinity of the church would involve some research, but could be compiled with a fair degree of accuracy from available statistics, besides from personal calling.

There is no fixed order of procedure: making your survey and then plotting your map is a scientific approach. The only real improvement, they tell us, among the early map makers resulted from independent research. (And by the way—even the primitive peoples made maps. Shall we let the Maoris and the Polynesians surpass us?)

The type of map depends on the needs of those

making it. In Switzerland among the mountain peaks, the relief map was natural; in the Mediterranean, the maritime chart. The early traveler before the importation of the compass depended for direction on observation of the heavens: symbolic truth which we should do well to recognize today!

A MAP MART

At the district or subdistrict meeting in the fall, an exhibit of these original maps would be mutually helpful and suggestive. The program committee might plan for such an exhibit and build part of the program around it.

THE LOCAL CHURCH WITH A WORLD OUTREACH

Every church could do what the members of the Woman's Society of Christian Service of the Leon, Kansas, Methodist Church did, to visualize a world outreach in widening fellowship.

Centered on a table in front of a map of the world showing the work of the Woman's Division, was placed a small model of the Leon Church. As the secretary of Missionary Education read the names of some centers served by the Woman's Division, a string leading from within the church model was thumbtacked to the map in the proper location.

When each place was mentioned, members of the Society were asked to give any information they could about the country or the mission station. (A wealth of information is readily available in the *Fourteenth Annual Report of the Woman's Division,* and in THE METHODIST WOMAN and WORLD OUTLOOK.)

The model of the Leon Church was made by the Rev. Glenn Matthew, pastor of Grace Methodist Church, Winfield, Kansas, while he was still a high school student in Leon.

This plan might well be extended to visualize the total work of the church, using the map, *The World Mission of The Methodist Church,* as background and selecting projects of the Woman's Division, the Division of World Missions, and the Division of National Missions.

A station in the "widening fellowship" of the church is pointed out and explained to Mrs. Harry Last (left) and Mrs. Chris Doughty, by Mrs. Wesley H. Davis. Mrs. Last is president of the Woman's Society of Christian Service of the Leon, Kansas, Methodist Church. Mrs. Doughty is secretary of Missionary Education. Mrs. Davis is the wife of the pastor, and developed the idea for the program.

SUMMER 1954

WORLD FRIENDSHIP BULLETIN

EDITED BY RUBY VAN HOOSER

Secretary of Children's Work

Philip Gendreau, N. Y.

WHEN SUMMER COMES, METHODIST CHILDREN FIND JOYOUS EXPERIENCES WITH FRIENDS IN WORK AND PLAY AND WORSHIP

FOR CHILDREN'S WORK

CHILDREN WILL CONTINUE TO DISCOVER INTERESTING WAYS OF THEIR CHURCH AT WORK

Of on-going interest during the summer quarter to many Methodist church school boys and girls will be the friendships that they have formed and the activities they may have carried out in their study of the current missionary emphases on "Spanish-Speaking Americans in the United States" and "Work and Worship Around the World." Some groups of children will continue this study in the vacation church school.

To an alert leader, many opportunities will be found in the summer program of the church to enrich the experiences that the children may have had in these areas of work. Among the possibilities is a visit to a Christian center serving Spanish-speaking people.

HELPING CHILDREN TO BELONG

Situated in the heart of a busy downtown section, the Miami Latin Center reaches out hands of friendliness to the members of the entire Spanish-speaking community who need the ministry that it is prepared to render. Some of the people have lately arrived from Cuba and Puerto Rico by boat or plane, and their command of English is limited. "We try especially," writes Miss Mary Bope, the head resident of the center, "to meet the need of the Spanish children of school age for a place with a happy and friendly atmosphere—a place where they can relax and speak in their own tongue at times, while trying to learn to use English freely at school and in other wide community contacts. Here, as the boys and girls enter into the program of varied activities that the center offers, problems of adjustment are often solved and the children begin to feel at home in our midst."

Sunday School at the Spanish-American Church

"Miami Latin Center," continues Miss Bope, "is attached, physically speaking, to the Spanish-American Church. The right kind of material for the Sunday school has been difficult to find because of the two languages that are involved. There are some things, however, that stand out as being of real significance in regard to the languages and their use. Prayer time with children, using either Spanish or English, has been rich and the atmosphere created has been noticeably meaningful.

"The older children have assumed the responsibility of telling the stories for worship services in Spanish. The preparation of this means much to the child who reads in English and tells the story in Spanish. To have the story given in Spanish enriches the classwork of many of the children who have never heard the Bible stories, because they did not attend Sunday school in Cuba or Puerto Rico. We sing in Spanish, too, and occasionally in English. We always relate the lesson material to the life of children through pictures and stories and activities of many kinds.

"The kindergarten and primary boys and girls," concludes Miss Bope, "have their work entirely in English."

A Friendly Place

To bring gifts of understanding, gladness, and friendship to the people around them—such is the purpose of those who work at the Miami Latin Center.

AT WORK AND WORSHIP IN THE BELGIAN CONGO

If boys and girls who have been studying the current missionary units could visit Tunda, a mission station in the Belgian Congo where Miss Edith Martin and others are at work, the emphasis on "Work and Worship Around the World," would come alive to them in ways that they would never forget.

"One of the great joys of my life this year," writes Miss Martin, "has been to write the Sunday school lessons for the children, and to edit the first devotional book that has been printed in the Otetela language. Some of the stories that are coming from the Africans about the value of this devotional book are very encouraging. One day when I was in the village, a teacher said to me, 'This book is so helpful. It means as much to my children as it does to my wife and to me. We read it every day and learn the verse from the Bible as a memory verse. Then, as soon as we finish our worship, the children go out into the street and gather other children together, teaching them the verse that they have learned. Sometimes, if we fail to practice the lesson that we read in the morning, they call our attention to it. This book is helping us and them to be better Christians.'

"In the rural dispensaries the nurses are gathering the people together for a worship service before they receive their medical care. This is the only Christian message that some of the people will hear.

A New Church

"In one village," writes Miss Martin in conclusion, "we are cooperating with the villagers to complete a church. When I began working in this village the church was only partially roofed and none of the walls had been erected. Now the church is completed except the last coat of mud used to make the walls smooth and we shall put that on this week. The villagers are very proud of the church because they built it. I hope that we can inspire other villages to build places of worship."

PLANNING FOR CHILDREN IN THE LOCAL CHURCH

The following meditation may be used in a service for leaders, in which the need is presented of reaching the unreached children of the community and of relating them to the fellowship of the Christian Church.

FOR ALL CHILDREN, FAITH IN GOD [1]

And a voice said, "For all children there is the right to a faith that will sustain them in today's world."

And I said, "What children? And what faith?"

Then I seemed to see all the children of the world marching single file across my vision—

white children and black children
well-dressed children and ragged children
children whose language I could not understand
and children whose language I could understand
happy children and frightened children
children in homes and children without homes
safe children and wandering children
playing children and watching children
children in the wide-open spaces
and children crowded together. . . .
the children I know and the children I have passed by—

All these children passed single file across my vision, and the children of my own community were among them—everyone. And I said, "O Lord, all these!"

. . . . . .

Think, not in a mass, but one by one, of all the children of your community and of all the world until your mind grows tired counting them and your heart grows sore thinking about them. Think!

. . . . . .

And a voice said, "For all children there is the right to a faith that will sustain them in today's world."

[1] From a service of worship by Lowell B. Hazzard. Used by permission.

SUMMER PROGRAM CHALLENGES CHILDREN'S SECRETARIES

In the year-round plans of the local church, the summer months offer unusual possibilities of work with children, and challenge the best efforts that church-school teachers, including the secretaries of Children's Work, have to offer. There are opportunities for happy experiences in the Sunday school sessions of the church school, in weekday sessions, in the vacation school, in camps initiated by the church or community, and in many other kinds of out-of-doors activities during the week.

Summer is the time, therefore, for leaders to look again at the needs and interests of the children with whom they work, and to consider the ways in which they may fruitfully guide boys and girls in Christian growth.

As secretaries of Children's Work enter into plans for the summer program in their local church, they will wish to:

Discover anew the possibilities of friendship with the children whom they teach.

Become better acquainted with the fathers and mothers and the home life of the children.

Grow in understanding and skill as Christian teachers of children.

Endeavor to draw into the fellowship of the church the unreached children of the community.

STORIES OF JESUS FOR CHILDREN EVERYWHERE

This is the name of a new project designed to help children in the United States share stories of Jesus with boys and girls in other countries. The World Council of Christian Education has prepared a story booklet, with eight pictures in color on the life of Jesus, that may be sent to children abroad. There will be four different language editions—English, Spanish, Portuguese, and French, and one blank edition for local printing.

A gift of one dollar ($1.00) will pay for ten booklets to be sent to any country which boys and girls designate. Additional booklets can be sent at a cost of 10 cents each. These booklets will be sent to the designated countries to be distributed to children by missionaries and other Christian leaders.

A flyer about this project is in process of printing and will be available from the Department of Christian Education of Children, Box 871, Nashville, Tennessee.

SHARING WITH FRIENDS DURING VACATIONTIME

Here are some of the ways in which children may help missionaries, deaconesses, and other leaders in the work of their church both at home and overseas.

FOR WORK AMONG SPANISH-SPEAKING AMERICANS

Send gifts of $3.00 or more through the treasurer of the Woman's Society of Christian Service for supplies for these workers with children: Miss Mary Bope, Miami Latin Center, Miami, Florida; Miss Ollie Willings, Wesley Community House, Robstown, Texas; Mrs. Catherine Van Flack, worker among Puerto Ricans, Grace Methodist Church, New York, New York; Miss Mattie Varn, supervisor, Kindergarten Work on Mexican Border, Brownsville, Texas.

FOR CHILDREN IN AFRICA, IN THE ORIENT, AND IN LATIN AMERICA

Send gifts of $3.00, $5.00 or more through the treasurer of the Woman's Society of Christian Service for supplies for these workers: Miss Edith Martin, Tunda, Congo Belge; Miss Mollie E. Townsend, Pusan, Korea; Miss Mildred Ann Paine, Tokyo, Japan; Miss Sarah Bennett, Sao Paulo, Brazil.

MILK FOR CHILDREN IN COUNTRIES ABROAD

Send gifts of money for milk for children directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. Five cents will deliver a cup of milk a day for one month.

THE WOMAN'S SOCIETY MAY HELP

As leaders carry on the summer program for children of the local church, the members of the Woman's Society of Christian Service may often be able to help in a number of ways. At the request of the secretary of Children's Work, some Woman's Societies have made contributions along these lines:

1. Secured assistant leaders for the vacation church school when these were needed.
2. Furnished transportation and helped to prepare meals for children attending the vacation school or other summer activities.
3. Assisted, at the request of church-school leaders, in making possible a vacation school for children of neglected groups.
4. Invited children from rural homes to be the guests of members, so that boys and girls might attend the vacation school that was being held in the community.

MITTEN MAGIC

When snow is on the ground and hands are very cold in some of the countries overseas, what fun it is to have a pair of warm, gaily colored mittens sent by a thoughtful friend! Children in church schools may wish to trim a Mitten Tree during the summer months and send their gifts to young people abroad.

Mothers and grandmothers may like to knit a pair, and friends of the children may wish to add other mittens to the collection. When the Mitten Tree has been decorated by the boys and girls, many members of the church may be interested in seeing the tree with its attractive gifts.

For information, write for Mitten Yarns, price, 10 cents from Education Materials for Children, 20 South 12th Street, Philadelphia 7, Pennsylvania.

CALENDAR OF ACTIVITIES

Cooperate in vacation church school.
Attend Officers' Training Day of the Woman's Society.
Present Children's Work to Woman's Society.
Attend conference School for Children's Workers.

FRIENDS WITH ALL THE WORLD *

Teachers and parents have long been awaiting this book by Edith F. Welker—a thoughtfully planned and sound volume on the missionary education of children. The author illustrates her subject with Beth and Bob, taking them from the age of three to eleven. She shows their stages of development in their home, school, and church as they learn how to become "friends with all the world." True incidents enliven the text, which is delightfully illustrated by Janet Smalley. Paper, $1.50.

FOR VACATION CHURCH SCHOOL

The units of study that are offered for use in the vacation church schools this summer include several that relate to the current missionary emphases on "Spanish-Speaking Americans in the United States" and "Work and Worship Around the World."

In those churches desiring missionary units, leaders should select a unit on the emphasis that was not studied in additional sessions for missionary education during 1953-54. The following are recommended:

For Primaries:

*The Round Window,** by Elizabeth Allstrom. Twelve stories of people at worship in different countries. $1.25.

*A Primary Teacher's Guide on Work and Worship in the Church Around the World,** by Elizabeth Allstrom. Suggested procedures for ten or fifteen sessions based upon *The Round Window.* 50 cents.

*New Friends for Nena,** by Margaret Clemens McDowell. Story of the problems and eventual happiness of a Puerto Rican family who came to the States. $1.25.

*A Primary Teacher's Guide on Spanish-Speaking Americans in the U. S. A.,** by Margaret Clemens McDowell. Suggested procedures for a ten-session unit based on *New Friends for Nena.* 50 cents.

For Juniors:

*Many Hands in Many Lands,** by Alice Geer Kelsey. Stories of people in many countries. $1.25.

*A Junior Teacher's Guide on Work and Worship in the Church Around the World,** by Frances Hill. Suggested procedures for thirteen sessions based on *Many Hands in Many Lands.* 50 cents.

*The Secret Suitcase,** by Dorothy W. Andrews and Louise Scott. Story of a boy's adventure in the Southwest. $1.25.

*A Junior Teacher's Guide on Spanish-Speaking Americans in the U. S. A.,** by Mary Odell. Suggested procedures for ten sessions. 60 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

WHEN THE STUDENT SECRETARY CLICKS!

By MRS. FORREST FIELDS, *Secretary of Student Work, South Central Jurisdiction*

"JUST how effective are student information cards?" The question was addressed to a Wesley Foundation director.

"Of the students whose names, with information concerning their interests, come to our desk by August 1, 90 per cent become active members of our Wesley Foundation," he replied.

"That's an astounding fact! How do you account for it?"

"When it is possible for us to contact a student before he reaches the campus, we can put the church in his schedule before he becomes involved with other activities. Only a very, very few students take an active part in our Foundation unless we can attract them the very first Sunday they are on the campus."

This is why local secretaries of Student Work are urged to send in the "blue cards" early in the summer. Just as soon as a student decides upon a college, information concerning his church activities and interests should be sent to the Wesley Foundation director or the pastor of the church near the campus.

An alert secretary of Student Work will become acquainted with high-school seniors before they are graduated. When they have decided to go to college, she will start talking with them about the church at work on the campus. Once she has interested them and discovered their special abilities, the student information cards will be sent immediately.

The most opportune time for you, who are secretaries of Student Work, to start getting information for your student files is when your churches entertain their graduating high-school seniors. Even at this early date some will have definite plans for attending school the next year. Fill out the blue card and send it on its way!

This is also a grand time to tell the young people about Wesley Foundation, the Methodist Student Movement, and how The Methodist Church seeks to meet the religious needs of youth on the college campus. Urge them to plan on becoming a part of these church groups. Any former member of the Methodist Student Movement in your church would be happy to share with you the responsibility of introducing the high-school seniors to the religious life of the campus.

After a director or pastor receives the information card, the student usually will receive a letter of welcome from him. A list of activities that serves the religious life of the student will come. Perhaps a note of welcome will come from the president or secretary of the Methodist Student Movement unit at the college. When the freshman arrives on the campus, church friends will await him.

Janet Smith, a college freshman, was headed across the campus one day about six weeks after school began. She spied Alice Moore.

"Hi, Alice! Don't believe I've seen you since we enrolled."

"Then I'm one up on you," said Alice. "I saw you at church when the Wesley Foundation choir sang. Say, how did you get into that choir so soon?"

"Well, it's really very simple," said Janet. "A few weeks before school started I got a letter from Mr. Martin — he's the Wesley Foundation director, you know— welcoming me to the college and Wesley Foundation. Then he said the secretary of Student Work in my church had informed him that I had been in our high-school chorus, so he invited me to become a member of the Wesley Foundation choir. Didn't you get a letter?"

Sad to say, she hadn't. The Wesley Foundation director didn't know she was coming to college for the secretary of Student Work in *her* church hadn't sent in a "blue card." So Alice—a member of the same high-school chorus in which Janet sang, talented and capable in other ways, and belonging to a Methodist church in the same city where Janet lived—received no welcome, no invitation, and no specific guidance from the Methodist church in those first crucial weeks of her college career. The secretary of Student Work in her church had been asleep at the switch!

More and more, student workers are coming to depend on secretaries of Student Work to make contacts with students for the church. If we fail the student worker, we fail the student.

In many departments of work in the Woman's Society, the summer months are considered vacation time. Not so in the student department! Much of the effectiveness of our work with students during the entire year hinges on our making contacts during these months, and introducing these young people to the church at work on the college campus.

This is also the most opportune time to use students in the work of the local church. They make wonderful teachers and helpers in the vacation church school. Some can be substitute teachers in the children's department of the regular church school. There's always room for them in the choir. And special classes and discussion groups during the summer can add to their information and provide them with inspirational experiences.

Long before The Methodist Church was an institution, it was a movement on a campus! Let us never fail to keep Methodism a movement on *all* campuses! Every effort, no matter how small, becomes of tremendous importance if it contributes to the spiritual strength of student living!

Mission Study Materials for Youth

A FOLDER announcing mission study materials which youth will use during the year 1954-55 has an attractive title in the words, "It's Time." These materials are related to the anual study themes selected by the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U. S. A. It is time for teachers, counselors, and parents of youth to learn about the materials.

"It's time" to understand more about India, Pakistan, and Ceylon. As Christians we cannot overlook the needs and problems of these people. One-fifth of the human race dwells in India and Pakistan.

Each year missionary units are carefully placed in the materials for Sunday morning and Sunday evening sessions of the MYF—for intermediates, seniors, and older youth. Although the units referred to on this page are related to the current themes, it is important to remember that a missionary emphasis is not confined to any one time of the year nor to the annual themes. The items here are related to the themes, "The City" and "India, Pakistan and Ceylon" because they will be introduced in summer schools, camps, conferences, institutes, and assemblies.

Intermediate boys and girls in Sunday school sessions during January, 1955, will become more interested in the people of India and Pakistan as they engage in a unit called "Fellowship With Eastern Neighbors." In the evening meetings they will, through interest and imagination, become a part of the Stuntzabad Village Center in Pakistan.

Seniors and older youth using *Studies in Christian Living* will come to a new understanding of the work of Christian missions, the people, the problems of India and Pakistan as they carry out a missionary unit on "The Christian Movement in India and Pakistan."

Those who use *Bible Lessons for Youth* will engage in this same study, thinking of "The Church at Work in India and Pakistan."

Resource materials include:*

For Intermediates

***The Hidden Treasure*, by Jean Bothwell. (Cloth $2.00, Paper $1.25) A story of a Hindu boy at the time of the separation of India and Pakistan.**

Guide—How to use "The Hidden Treasure" by Copeland. (Paper 50 cents)

For Seniors and Older Youth

***Change of Heart*, by Harold A. Ehrensperger. (Cloth $2.00, Paper $1.25) A novel telling how young people of the East think, feel, and act today.**

***This is India, Pakistan, and Ceylon*, by Constance M. Hallock. (Paper 50 cents) A handy reference book about the peoples and the Christian church in these countries.**

Youth Guide on "India, Pakistan, and Ceylon," by Cannon. (Paper 50 cents)

***The Cross Is Lifted*, by Chandran Devanesen. (Cloth $1.50, Paper $1.00) Poems from India.**

***Fun and Festival from India, Pakistan, and Ceylon*, by Irene Wells and Jean Bothwell. (Paper 50 cents)**

"It's time" to study the city. Cities are crowded with people and people are important. Cities are interesting and fascinating! Cities have problems and tensions!

Seniors and older youth will become acquainted with the mission of the church in the city when they participate in the unit, "The Crowded Ways."

Resource materials include:*

For Intermediates

***They Live in the City*, by Lago. (Cloth $2.00, Paper $1.25) A story of teen-agers and how they made friends.**

Guide—How to use "They Live in the City" by Poff. (Paper 50 cents)

For Seniors and Older Youth

***WHEN, Your Home Is in the City*, by Eldredge. (Paper 50 cents) Stories and pictures of city life showing why the church is needed.**

***Youth Guide on "The City" by Hale. (Paper 50 cents) The program resources for a World Friendship Group of Girls tell of the work of the Woman's Division of Christian Service in India, Pakistan, and busy cities within the United States. These programs are also resource material for the MYF. They are entitled *Crowds and Faces* (75 cents).**

The secretary of Youth Work will find additional help in *Roundtable*, *Workers With Youth*, *Youth Planbook*, *Classmate*, *The Methodist Youth Fund Bulletin*, *Concern*, *World Outlook* and *The Methodist Woman*. A packet of free materials on each theme may be ordered from the Youth Department, Box 871, Nashville, Tennessee. (The packets are not available until fall.)

The interest and understanding gained through the use of these materials will do a great deal to make the mission of the church at home and abroad an important part of Christian Outreach in the MYF.

Note: Further details about all units and materials referred to on this page may be found in "Missionary Materials for Youth, 1954-55" No. 2125-B.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

Awards

THERE are many kinds of awards and our mind turns to the award which is a reward for work well done. This month of June, awards of certification for study will be given to a great number of women across the country as they attend Summer Schools of Missions and Christian Service on the jurisdiction and conference levels. We have a special concern because this year the secretaries of Literature and Publications will attend the schools. Every two years this privilege comes to this secretary. We earnestly urge every conference secretary of Literature and Publications to attend her jurisdiction school; also, every district secretary of Literature and Publications to attend the school held in her conference.

We have commented frequently on the great importance of our task. The ability to function efficiently is attained only through devotion to the ideal of service. Preparation for the year ahead is made in the literature clinics which will be held in every school by the jurisdiction or conference secretary of Literature. Then the plus comes in the form of a reward in study classes, program methods, and the sharing of joys and problems with fellow members of the Woman's Society of Christian Service and the Wesleyan Service Guild. It is in truth a fellowship of kindred minds, and I shall joyfully anticipate seeing many of you at the various schools across the country.

Operation Combination "O"

June 30, 1953, a letter was sent to each conference and district secretary of Literature and Publications. This letter called attention to the plan for a drive for combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK, the details of which appeared in the July-August issue of THE METHODIST WOMAN. Almost simultaneously with this letter a communication went to each local Literature secretary outlining the plan, asking that immediately following the October meeting, which was to be a luncheon or special tea particularly dedicated to this subscription effort, the local secretary of Literature and Publications tear off the report blank giving the number of combination subscriptions gained and send to her district secretary by November 15. The district secretary in turn reported to her conference secretary by December 15, and the jurisdiction secretary, in turn having received the report from her conferences, reported to the Division Secretary of Literature by January 15.

In this effort the following awards are made:

1. To the Society under 25 members
2. To the Society under 50 but over 25 members
3. To the Society under 100 but over 50 members
4. To the Society over 100 members

To one Society in each of the above categories a combination subscription for one year is given. The secretary of Literature of this Society is to name either a shut-in or someone designated to receive the award.

Now, in addition, a lovely banner is to be awarded the jurisdiction, conference, and district with the most new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK secured during October, 1953.

We are very much aware that the reporting was faulty, for, according to our records in the circulation offices of THE METHODIST WOMAN and WORLD OUTLOOK, the Operation Combination "O" effort brought eight thousand new subscriptions in October. However, the reports from the jurisdictions follow in order of majority lead:

1. Southeastern	**1,317**
2. North Central	**1,060**
3. South Central	**602**
4. Western	**501**
5. Northeastern	**246**
6. Central	**103**

Winner of the Jurisdiction Banner—**Southeastern Jurisdiction.**

Florida Conference of Southeastern Jurisdiction, reporting 609 new combination subscriptions, is the winner of the Conference Banner.

The District Banner goes to **Sarasota District, Florida Conference, Southeastern Jurisdiction.**

The award of a combination subscription was won by the following Societies which took first place in their respective groups:

Societies over 100 members:

Sebring First Methodist Church, Sebring, Florida, Sarasota District, Florida Conference, Southeastern Jurisdiction

The conference secretary, Mrs. Howard V. Weems, serves as local secretary of this winning Society. Fine work!

Societies under 100 but over 50 members:

First Methodist Church, Taft, Texas Corpus Christi District, Southwest Texas Conference, South Central Jurisdiction

Societies under 50 but over 25 members:

LaSalle Church, St. Louis, Missouri St. Louis District, Central West Conference, Central Jurisdiction

Societies under 25 members:

Dawson Methodist Church, Wichita, Kansas, Wichita District, Central Kansas Conference, South Central Jurisdiction

These statistics point to the fact that the banners have all been awarded to the Southeastern Jurisdiction by virtue of their efforts. The banners will be presented at the Enlarged Executive of that jurisdiction in Milwaukee, Wisconsin.

Now the challenge! Next October there will be another combination drive. Will Southeastern retain these banners, or will you in your jurisdiction receive one or all?

What fun it is to work together!

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1953-54	Total Pledged 1953-54	Youth	Children	Total on Appropriatio 1953-54
Central:							
Central Alabama	$ 403.53		$ 403.53	$ 1,000.00		$ 1.00	$ 404.
Central West	748.12	$ 169.88	918.00	1,164.00	$ 42.50	18.10	978.
Delaware	6,977.85	255.50	7,233.35	8,800.00	255.00	78.00	7,566.
East Tennessee	195.50	85.00	280.50	1,900.00			280.
Florida	675.00	7.00	682.00	900.00	2.00	2.00	686.
Georgia	1,153.84	79.00	1,232.84	2,800.00		2.00	1,234.
Lexington	5,610.00	843.31	6,453.31	6,500.00	210.00	10.52	6,673.
Louisiana	1,141.27	62.25	1,203.52	3,500.00	10.00	5.00	1,218.
Mississippi	712.32	216.00	928.32	3,000.00	3.00	1.00	932.
North Carolina	1,360.00	50.00	1,410.00	1,850.00	36.00	14.00	1,460.
South Carolina	2,625.00		2,625.00	3,500.00	87.58	5.00	2,717.
Southwest	414.40	1.00	415.40	1,000.00	23.37	24.00	462.
Tennessee	610.00	96.00	706.00	2,000.00	22.50	22.00	750.
Texas	2,037.50	212.50	2,250.00	3,000.00	134.00	22.00	2,406.
Upper Mississippi	337.65		337.65	700.00	87.14	15.09	439.
Washington	3,276.75	765.45	4,042.20	6,300.00	683.26	49.25	4,774.
West Texas	710.00	52.50	762.50	1,600.00	6.35	22.85	791.
Total	28,988.73	2,895.39	31,884.12	49,514.00	1,602.70	291.81	33,778.
North Central:							
Detroit	80,805.30	3,071.19	83,876.49	134,000.00	3,404.57	383.72	87,664.
Illinois	122,249.45	5,781.61	128,031.06	171,000.00	4,294.46	1,030.29	133,355.
Indiana	72,608.69	5,476.99	78,085.68	113,500.00	3,459.50	1,090.93	82,636.
Iowa-Des Moines	77,422.40	3,676.15	81,098.55	112,500.00	4,815.35	380.60	86,294.
Michigan	59,824.27	2,994.72	62,818.99	98,000.00	2,383.57	383.22	65,585.
Minnesota	55,458.49	2,015.07	57,473.56	90,000.00	678.00	282.57	58,434.
North Dakota	14,529.82	88.50	14,618.32	30,000.00	269.50	181.61	15,069.
North Indiana	76,073.34	4,122.68	80,196.02	148,120.00	5,721.50	1,081.31	86,998.
North Iowa	86,333.74	2,677.31	89,011.05	149,000.00	4,243.91	666.51	93,921.
North-East Ohio	139,522.04	5,576.39	145,098.43	231,221.51	4,815.85	1,421.97	151,336.
Northwest Indiana	40,026.66	1,826.34	41,853.00	74,000.00	1,675.39	373.14	43,901.
Ohio	183,520.94	7,490.29	191,011.23	300,000.00	8,405.51	1,766.14	201,182.
Rock River	122,671.80	7,062.93	129,734.73	191,426.00	3,025.10	806.22	133,566.
South Dakota	17,580.83	853.50	18,434.33	33,000.00	919.80	62.66	19,416.
Southern Illinois	34,063.07	4,382.02	38,445.09	59,820.00	1,461.88	485.59	40,392.
West Wisconsin	24,187.74	922.77	25,110.51	36,200.00	814.24	57.46	25,982.
Wisconsin	35,314.69	1,841.24	37,155.93	53,000.00	1,159.27	43.71	38,358.
Total	1,242,193.27	59,859.70	1,302,052.97	2,024,787.51	51,547.40	10,497.65	1,364,098.
Northeastern:							
Baltimore	81,990.14	2,600.29	84,590.43	120,000.00	1,556.63	308.77	86,455.
Central New York	38,623.47	795.00	39,418.47	52,500.00	778.00	129.25	40,325.
Central Pennsylvania	35,655.45	671.00	36,326.45	53,000.00	1,094.88	180.08	37,601.
Erie	47,863.59	745.81	48,609.40	80,000.00	907.99	588.71	50,106.
Genesee	37,659.54	1,012.85	38,672.39	70,000.00	862.00	86.15	39,620.
Maine	8,274.54	31.50	8,306.04	9,200.00	195.10	17.80	8,518.
New England	23,106.58	238.40	23,344.98	38,000.00	289.53	230.29	23,864.
New England Southern	14,542.61	25.00	14,567.61	24,500.00	393.56	7.00	14,968.
New Hampshire	4,828.20	247.00	5,075.20	7,820.00	76.57	14.89	5,166.
New Jersey	32,618.76	724.52	33,343.28	53,000.00	1,731.90	315.04	35,390.
New York	25,308.02	2,618.80	27,926.82	40,000.00	517.00	38.50	28,482.
New York East	39,093.67	1,890.41	40,984.08	56,250.00	670.17	79.74	41,733.
Newark	47,134.80	1,907.75	49,042.55	69,800.00	641.58	213.41	49,897.
Northern New York	18,970.31	488.28	19,458.59	31,000.00	288.15	31.21	19,777.
Peninsula	35,867.81	131.51	35,999.32	43,500.00	764.50	154.18	36,918.
Philadelphia	59,078.74	3,357.04	62,435.78	85,000.00	795.33	288.64	63,519.
Pittsburgh	83,374.83	1,415.37	84,790.20	96,000.00	2,119.91	836.79	87,746.
Puerto Rico Provisional		50.15	50.15	35.00			50.
Troy	37,237.87	1,088.30	38,326.17	56,000.00	418.18	85.70	38,830.
West Virginia	85,956.98	6,251.11	92,208.09	122,000.00	4,010.35	484.29	96,702.
Wyoming	46,189.73	1,053.64	47,243.37	50,000.00	1,731.50	131.29	49,106.
Total	803,375.64	27,343.73	830,719.37	1,157,605.00	19,842.83	4,221.73	854,783.
South Central:							
Central Kansas	83,606.69	5,064.11	88,670.80	164,670.00	4,785.52	723.58	94,179.
Central Texas	54,788.53	9,349.69	64,138.22	84,000.00	2,040.44	144.78	66,323.
East Oklahoma	38,157.87	5,418.98	43,576.85	68,250.00	1,784.55	199.07	45,560.
Indian Mission	674.15		674.15	1,020.00	72.06	12.51	758.
Kansas	47,521.11	3,596.39	51,117.50	97,000.00	1,918.86	509.22	53,545.
Little Rock	47,629.52	5,850.86	53,480.38	72,000.00	1,314.02	100.60	54,895.

FIRST NINE MONTHS—1953-54

F MISSIONS—THE METHODIST CHURCH

reasurer

DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1953-54	Total on Appropriations 1952-53	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1¢ Per Member	Bequests	Total Receipts
$ 404.53		$ 404.53	$ 177.40	$ 6.20	$ 36.35		$ 4.00		$ 451.08
978.60		978.60	908.02	169.80	6.00		3.95		1,158.35
5,691.37	$ 1,874.98	7,566.35	7,177.70	115.63	256.30		16.00		7,954.28
280.50		280.50	580.15	40.55		$ 10.00			331.05
686.00		686.00	523.00	48.23	5.00				739.23
1,234.84		1,234.84	1,165.39	48.08	75.00		7.35		1,365.27
6,673.83		6,673.83	7,052.70	350.39	273.50	700.00	13.79		8,011.51
1,218.52		1,218.52	1,033.00	118.92	73.38		6.00		1,416.82
932.32		932.32	1,025.00	118.70	53.75		5.00		1,109.77
1,460.00		1,460.00	1,540.00	127.86	50.00		7.00		1,644.86
2,717.58		2,717.58	2,678.50	264.50	25.00				3,007.08
462.77		462.77	195.25	40.00	87.00		2.00		591.77
750.50		750.50	760.00	12.00	135.00		4.00		901.50
2,406.00		2,406.00	2,460.49	150.00	146.25	27.50	7.00		2,736.75
439.88		439.88	283.20	3.75		74.30			517.93
4,774.71		4,774.71	4,351.80	452.91	217.75		18.00		5,463.37
791.70		791.70	739.76	96.33	110.10		5.00		1,003.13
31,903.65	1,874.98	33,778.63	32,651.36	2,163.85	1,550.38	811.80	99.09		38,403.75
84,627.28	3,037.50	87,664.78	81,815.04	4,416.25	10,726.08	2,282.20	96.82	$ 2,000.00	107,186.13
119,405.81	13,950.00	133,355.81	124,480.04	6,606.20	19,730.93	1,077.00	104.86	3,000.76	163,875.56
80,386.11	2,250.00	82,636.11	77,803.16	5,123.37	7,002.46	1,499.27	73.27		96,334.48
80,504.53	5,789.97	86,294.50	83,295.46	5,923.12	6,835.73	689.00	106.25	*100.00	99,948.60
58,895.78	6,690.00	65,585.78	60,472.36	4,607.10	6,711.42	4,474.44	72.33		81,451.07
57,519.49	914.64	58,434.13	53,018.66	3,791.65	7,359.65	502.52	70.50		70,158.45
15,069.43		15,069.43	15,414.14	1,409.02	2,772.17				19,250.62
86,998.83		86,998.83	84,093.60	5,256.24	6,792.34		70.89		99,118.30
90,562.19	3,359.28	93,921.47	91,339.54	6,054.17	8,552.74	762.01	98.83		109,389.22
143,536.31	7,799.94	151,336.25	144,608.47	8,379.19	10,518.04	580.00	126.97		170,940.45
43,901.53		43,901.53	38,705.57	3,134.72	3,518.07	2,034.77	45.56		52,634.65
200,907.88	275.00	201,182.88	183,162.51	12,573.94	18,208.84	1,131.23	172.25	300.00	233,569.14
126,553.61	7,012.44	133,566.05	125,607.88	4,453.14	8,350.15	1,407.80	83.03		147,860.17
19,416.79		19,416.79	20,926.30	1,577.11	2,065.26	237.50	25.00		23,321.66
38,892.56	1,500.00	40,392.56	40,681.96	3,971.91	8,161.77	1,526.15	35.18		54,087.57
25,982.21		25,982.21	19,965.92	1,665.60	2,902.21	200.00	29.00		30,779.02
38,358.91		38,358.91	34,318.30	2,422.12	3,400.76	132.70	10.85		44,325.34
1,311,519.25	52,578.77	1,364,098.02	1,279,708.91	81,364.85	133,608.62	18,536.59	1,221.59	5,400.76	1,604,230.43
76,780.83	9,675.00	86,455.83	82,699.65	7,067.22	6,051.60	2,268.83	83.00		101,926.48
40,325.72		40,325.72	38,704.13	1,799.85	2,529.23				44,654.80
30,934.77	6,666.64	37,601.41	36,772.99	2,431.49	2,881.06				42,913.96
44,856.13	5,249.97	50,106.10	47,344.40	4,831.22	5,950.00	949.95	46.49		61,883.76
37,380.54	2,240.00	39,620.54	38,900.70	2,190.95	4,153.79	1,195.00	45.78		47,206.06
8,518.94		8,518.94	6,969.06	583.83	350.85		30.88		9,484.50
15,014.83	8,849.97	23,864.80	22,028.08	679.96	2,441.60	808.17	37.11		27,831.64
11,468.17	3,500.00	14,968.17	12,857.07	724.86	811.45		19.00		16,523.48
5,166.66		5,166.66	4,972.18	331.28	265.91	50.00			5,813.85
31,723.58	3,666.64	35,390.22	36,913.62	2,205.77	2,478.76	7.50	45.98		40,128.23
28,482.32		28,482.32	24,938.35	1,219.08	2,114.61	60.00	27.50		31,903.51
38,321.49	3,412.50	41,733.99	41,913.18	1,712.51	2,399.04	130.00	41.13	2,000.00	48,016.67
47,197.54	2,700.00	49,897.54	48,840.25	2,095.77	2,444.91	90.00	44.23		54,572.45
19,777.95		19,777.95	17,708.90	1,676.88	1,280.69	211.80	56.80		23,004.12
31,173.03	5,744.97	36,918.00	36,271.45	2,520.44	2,424.82	3,820.43			45,683.69
50,319.81	13,199.94	63,519.75	52,093.76	4,603.84	4,819.90	712.22	59.54		73,715.25
77,321.90	10,425.00	87,746.90	79,458.63	5,433.67	5,942.01	500.00	60.75	137.08	99,820.41
50.15		50.15	30.00		13.35				63.50
38,830.05		38,830.05	36,393.30	2,008.15	2,419.94	45.00	72.00		43,375.14
87,477.73	9,225.00	96,702.73	96,810.97	11,495.14	11,285.84	5,945.30	94.30		125,523.31
43,706.16	5,400.00	49,106.16	41,406.58	2,051.29	3,543.70	13.00	43.85		54,758.00
764,828.30	89,955.63	854,783.93	804,027.25	57,663.20	66,603.06	16,807.20	808.34	2,137.08	998,802.81
93,711.18	468.72	94,179.90	90,459.07	7,010.08	10,415.79	1,239.15	83.01		112,927.93
66,323.44		66,323.44	53,668.67	6,738.62	4,669.99	2,577.71	35.37		80,345.13
45,560.47		45,560.47	39,429.56	4,664.23	6,155.84	1,000.00	31.22		57,411.76
758.72		758.72	894.99	140.58	179.25				1,078.55
51,670.61	1,874.97	53,545.58	51,486.61	3,177.88	5,865.61	1,525.38			64,114.45
54,895.00		54,895.00	50,767.50	3,499.68	3,281.80	849.10	30.82		62,556.40

*Richard E. Cox Memorial.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1953-54	Total Pledged 1953-54	Youth	Children	Total on Appropriatio 1953-54
South Central (Continued):							
Louisiana	$ 53,456.07	$ 7,401.69	$ 60,857.76	$ 91,000.00	$ 2,544.83	$ 193.93	$ 63,596.
Missouri	26,211.64	1,743.06	27,954.70	37,250.00	920.05	260.65	29,135.
Nebraska	78,588.51	3,809.17	82,397.68	143,455.00	1,485.12	383.35	84,266.
New Mexico	19,518.45	2,881.22	22,399.67	26,000.00	531.11	218.82	23,149.
North Arkansas	31,817.63	6,631.45	38,449.08	52,000.00	530.72	68.20	39,048.
North Texas	54,178.84	6,925.59	61,104.43	88,410.00	1,829.72	208.10	63,142.
Northwest Texas	39,544.00	6,161.66	45,705.66	73,000.00	1,863.32	177.28	47,746.
Rio Grande	902.70	74.85	977.55	1,175.00	69.73	17.32	1,064.
St. Louis	45,460.23	6,028.38	51,488.61	68,500.00	724.69	429.11	52,642.
Southwest Missouri	46,650.96	5,529.17	52,180.13	78,000.00	1,451.01	448.26	54,079.
Southwest Texas	59,617.63	8,911.00	68,528.63	95,000.00	3,087.05	472.09	72,087.
Texas	84,628.07	11,145.51	95,773.58	125,000.00	3,202.45	665.36	99,641.
West Oklahoma	49,852.44	6,312.10	56,164.54	84,000.00	3,673.91	260.45	60,098.
Total	862,805.04	102,834.88	965,639.92	1,449,730.00	33,829.16	5,492.68	1,004,961.
Southeastern:							
Alabama	51,311.45	5,892.81	57,204.26	80,000.00	531.01	255.79	57,991.
Cuba Mission	155.00		155.00	58.00			155.
Florida	85,322.78	10,701.47	96,024.25	115,000.00	5,206.19	394.27	101,624.
Holston	58,799.84	11,213.64	70,013.48	84,000.00	4,076.94	435.28	74,525.
Kentucky	35,040.77	5,948.38	40,989.15	53,000.00	1,515.13	145.47	42,649.
Louisville	32,060.56	3,947.92	36,008.48	52,000.00	2,190.96	395.37	38,594.
Memphis	44,071.65	9,685.37	53,757.02	72,000.00	1,770.06	184.15	55,711.
Mississippi	29,067.77	7,626.72	36,694.49	65,500.00	2,056.12	110.97	38,861.
North Alabama	55,269.92	9,778.47	65,048.39	80,000.00	4,898.64	201.42	70,148.
North Carolina	76,543.83	8,781.57	85,325.40	111,850.00	3,171.76	679.50	89,176.
North Georgia	86,230.93	19,512.05	105,742.98	135,000.00	3,154.64	593.30	109,490.
North Mississippi	27,861.89	5,127.16	32,989.05	45,000.00	2,827.51	118.31	35,934.
South Carolina	85,424.18	9,789.31	95,213.49	130,000.00	4,040.36	436.14	99,689.
South Georgia	77,005.57	9,368.35	86,373.92	105,000.00	2,373.60	526.52	89,274.
Tennessee	48,872.68	8,833.08	57,705.76	82,000.00	2,796.03	313.17	60,814.
Virginia	126,731.33	11,681.23	138,412.56	160,000.00	7,353.04	818.82	146,584.
Western North Carolina	81,739.49	12,860.17	94,599.66	120,000.00	6,363.05	681.11	101,643.
Total	1,001,509.64	150,747.70	1,152,257.34	1,490,408.00	54,325.04	6,289.59	1,212,871.
Western:							
Alaska Mission	754.54	3.00	757.54	1,015.00	11.50		769.
California-Nevada	63,010.82	4,615.28	67,626.10	98,604.00	2,245.61	231.34	70,103.
Colorado	30,039.54	2,185.68	32,225.22	46,000.00	619.03	240.66	33,084.
Hawaii Mission	1,106.35		1,106.35	1,500.00	55.90		1,162.
Idaho	11,249.87	520.45	11,770.32	14,200.00	223.04	19.75	12,013.
Japanese Provisional	150.00		150.00	150.00			150.
Latin American Provisional	197.50		197.50	260.00	16.88		214.
Montana	10,841.69	668.79	11,510.48	16,000.00	933.88	103.94	12,548.
Oregon	30,642.37	1,962.36	32,604.73	48,000.00	1,122.41	80.22	33,807.
Pacific Northwest	38,351.20	2,756.90	41,108.10	60,000.00	1,419.30	200.72	42,728.
Southern California-Arizona	148,881.59	8,405.51	157,287.10	225,000.00	3,415.18	768.34	161,470.
Wyoming State	4,998.25	365.00	5,363.25	8,500.00	96.19	116.64	5,576.
Total	340,223.72	21,482.97	361,706.69	519,229.00	10,158.92	1,761.61	373,627.
Total from Conferences	4,279,096.04	365,164.37	4,644,260.41	6,691,273.51	171,306.05	28,555.07	4,844,121.
Other Income on Appropriations:							
Deaconess Pension Fund							
Enrolled Home Missionary Pension Fund							
Home Missionary and Deaconess Temporary Disability Fund							
Interest Income Allocated from Endowments and Restricted Funds							
Miscellaneous and Gifts for Appropriations							
Grand Total	$4,279,096.04	$365,164.37	$4,644,260.41	$6,691,273.51	$171,306.05	$28,555.07	$4,844,121.

FIRST NINE MONTHS—1953-54

F MISSIONS—THE METHODIST CHURCH

reasurer

DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1953-54	Total on Appropriations 1952-53	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1¢ Per Member	Bequests	Total Receipts
$ 63,596.52		$ 63,596.52	$ 58,718.84	$ 7,330.33	$ 9,452.84	$ 612.00	$ 35.75		$ 81,027.44
29,135.40		29,135.40	24,588.95	3,363.91	2,085.94		30.16		34,615.41
78,491.21	$ 5,774.94	84,266.15	77,001.32	5,142.64	10,309.98	4,288.21	80.00		104,086.98
23,149.60		23,149.60	22,165.92	3,283.62	5,045.98	7.50	17.60		31,504.30
38,548.00	500.00	39,048.00	37,512.50	4,313.06	5,340.20	40.00	37.56		48,778.82
63,142.25		63,142.25	55,105.40	9,408.53	3,963.55	170.13	43.06		76,727.52
47,746.26		47,746.26	48,534.96	7,839.87	7,362.12	1,316.72	33.11		64,298.08
1,064.60		1,064.60	484.42	435.76	70.27		4.10		1,574.73
52,642.41		52,642.41	51,209.66	4,164.60	7,215.91	540.51	34.86		64,598.29
54,079.40		54,079.40	49,923.80	4,851.81	6,264.42	30.00	40.90		65,266.53
72,087.77		72,087.77	70,383.49	9,491.90	13,704.09	510.00	44.15		95,837.91
99,641.39		99,641.39	92,781.23	9,840.37	13,782.48	8.50	60.55		123,333.29
60,098.90		60,098.90	52,889.00	6,237.54	10,298.43	70.80	43.14		76,748.81
996,343.13	8,618.63	1,004,961.76	928,005.89	100,935.01	125,464.49	14,785.71	685.36		1,246,832.33
57,991.06		57,991.06	53,139.52	12,576.68	5,523.24	1,374.16	38.16		77,503.30
155.00		155.00	135.51	315.06	53.50				523.56
101,624.71		101,624.71	98,807.99	12,113.30	13,551.05	5,892.54	100.00		133,281.60
67,775.70	6,750.00	74,525.70	82,739.82	16,642.39	9,370.81	13,586.91	71.54		114,197.35
42,649.75		42,649.75	37,783.21	6,128.26	4,990.75	410.15	32.41		54,211.32
38,594.81		38,594.81	34,206.41	6,784.83	2,893.27	1,009.00	27.37		49,309.28
55,711.23		55,711.23	54,153.02	11,707.57	5,418.77	1,085.00	45.00		73,967.57
38,861.58		38,861.58	38,898.01	9,013.46	2,204.28	1,984.00	28.24		52,091.56
70,148.45		70,148.45	62,537.55	8,690.13	7,943.94	3,605.00	56.81		90,444.33
89,176.66		89,176.66	82,608.08	12,783.99	8,831.81		76.63		110,869.09
109,490.92		109,490.92	99,490.89	10,919.64	10,697.60	924.47	70.00		132,102.63
35,934.87		35,934.87	34,460.04	6,775.92	3,945.74	327.51	28.17		47,012.21
99,689.99		99,689.99	97,343.94	10,924.04	8,820.38	1,450.00	70.95		120,955.36
89,274.04		89,274.04	83,723.19	10,458.12	8,857.44	4,141.19	54.90		112,785.69
52,115.02	8,699.94	60,814.96	56,219.98	6,140.75	5,784.28	15.00	37.38		72,792.37
145,459.42	1,125.00	146,584.42	134,535.36	22,832.92	13,019.78	19,258.60	100.00		201,795.72
101,643.82		101,643.82	91,656.53	12,108.48	23,066.42	1,375.00			138,193.72
1,196,297.03	16,574.94	1,212,871.97	1,142,439.05	176,915.54	134,973.06	56,438.53	837.56		1,582,036.66
769.04		769.04	783.00	312.76	44.03		1.00		1,126.83
68,903.05	1,200.00	70,103.05	63,208.21	4,642.95	10,080.44	614.05	59.94	$ 1,050.00	86,550.43
30,384.91	2,700.00	33,084.91	30,481.92	3,066.07	4,355.31	307.00	43.26		40,856.55
1,162.25		1,162.25	1,018.80	131.11	264.83				1,558.19
12,013.11		12,013.11	11,711.63	979.66	1,755.40		11.45		14,759.62
150.00		150.00	164.39	112.72	20.00		3.00		285.72
214.38		214.38	203.54	65.63					280.01
11,198.30	1,350.00	12,548.30	10,118.81	1,086.80	1,793.17		14.56		15,442.83
31,932.39	1,874.97	33,807.36	32,113.26	2,110.93	2,738.50	931.44	30.23		39,618.46
41,828.12	900.00	42,728.12	40,997.53	3,295.52	4,529.44	961.73	46.77		51,561.58
139,120.65	22,349.97	161,470.62	153,287.63	8,703.09	15,134.81	28,459.86	99.30		213,867.68
5,576.08		5,576.08	4,403.44	282.88	285.85		6.38		6,151.19
343,252.28	30,374.94	373,627.22	348,492.16	24,790.12	41,001.78	31,274.08	315.89	1,050.00	472,059.09
4,644,143.64	199,977.89	4,844,121.53	4,535,324.62	443,832.57	503,201.39	138,653.91	3,967.83	8,587.84	5,942,365.07
51,560.94		51,560.94	39,699.97						51,560.94
932.24		932.24	345.99						932.24
20.00		20.00	470.00						20.00
16,461.06		16,461.06	8,161.28						16,461.06
11,227.30		11,227.30	8,651.48						11,227.30
80,201.54		80,201.54	57,298.72						
$4,724,345.18	$199,977.89	$4,924,323.07	$4,592,623.34	$443,832.57	$503,201.39	$138,653.91	$3,967.83	$8,587.84	$6,022,566.61

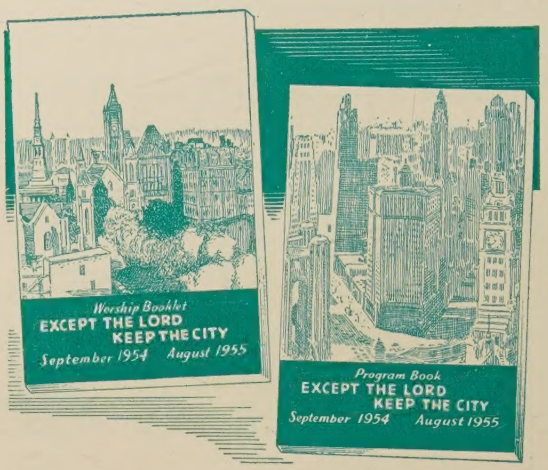
PROGRAM MATERIAL

For Adults

September 1954 through August 1955

Except the Lord Keep the City

The Program Book contains two expositions of the same program—a simplified plan for the small societies and the regular material. Each society should have one Program Book for each member of the Program Committee. Each society member should have a Worship Booklet for personal use. The worship service is correlated with each month's program.


Worship Booklet
EXCEPT THE LORD KEEP THE CITY
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